Ballene
Mathew Cawdrey 1801

THE
Cathechisme, or maner
to teach children
the Christian
Religion.

Made by the excellente
doctor and pastor in Christes Churche Ihon Caluin,
wherein the minister demaundeth the Question, and
the Childe maketh
Aunswere.

EPHES. 2.

The doctrine of the Apostles and
Prophetes is the foundation
of Christes Churche.

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The Minister.

WHAT is the principall and chéefest ende of mannes life? 1. Sondaie.

The Childe.

To knowe God.

M. What moueth thee to saie so?

C. Because he hath created vs, and placed vs in this worlde, to set foorthe his glorie in vs, and it is good reason that we employ our whole life in his glorie, sæyng he is the beginnyng and fountaine thereof. wherunto manne was created & made.

M. What is then ý chéefest felicitie of mã?

C. Euen the self same, I meane to knowe God, & to haue his glory shewed forthe in vs. The greatest felicitie that man cã attaine to.

M. Why doest thou call this, mannes chéef felicitie?

C. Because that without it our condition or state were more miserable, then the state of brute beastes.

M. Hereby then we maie euidently se, that there can no suche miserie come vnto man, as not to liue in the knowledge of God.

C. That is moste certaine.

M. But what is the true and right knowledge of God?

C. When a manne so knoweth God, that he giueth hym due honour. The true knowledge of God.

M. Which is ye waie to honor God a right?

The right maner to worshippe God, standeth in fower points.

C. It is to put our whole truste and confidence in hym, to studie to serue hym in obeyyng his will, to call vpon hym in our necessities, sekyng our saluacion, and all good thinges at his harde: and finally, to acknowledge bothe with harte and mouthe, that he is the liuely fountaine of all goodnesse.

Minister.

2. Sondaie.

WEll then, to the ende that these thynges maie bee discussed in order, and declared more at large, whiche is the first poinct?

C. To put our whole confidence in God.

M. How maie that bee?

The firste poincte of honouryng GOD.

C. When we haue an assured knowledge, that he is almightie and perfectly good.

M. Is that sufficient?

C. No.

M. Shewe the reason.

C. For there is no worthinesse in vs, why God should either shewe his power to helpe vs, or vse his mercifull goodnesse to saue vs.

M. What is there then further required?

C. That euery one of vs bee fully assured in his conscience, that he is beloued of God, and that he will bee bothe his Father, and Sauiour.

M. How

M. How shall we be assured hereof?

C. By his owne woorde, wherein he vtte-reth vnto vs his mercie in Christe, and assu-reth vs of his loue towardes vs.

M. Then the verie grounde to haue a sure confidence in God, is to knowe hym in our Sauiour Christe.

The foun-dation of our Faithe.

C. Yea truely.

M. Then breefly, what is the effecte of this knowledge of God in Christe?

C. It is contained in the confession of the faith vsed of all christians, which is comonly called the *Crede* of the Apostles, both because it is a briefe gatherynge of the Articles of that faith, whiche hath been alwaies conteined in Christes churche, and also because it was ta-ken out of the pure doctrine of the Apostles.

M. Rehearse the same.

C. I beleue in God the Father almightie, maker of Heauen and Yearth. And in Jesus Christe his onely sonne our Lorde, who was conceiued by the holy Ghost, borne of the vir-gine Marie: Suffered vnder Pontius Pi-late, was crucified, deade, buried, and descen-ded into Hell. He rose againe the thirde daie from death. He ascended into heauen, and sit-teth at the right hande of God the Father al-mightie: from thence he will come to Judge

The Crede of the A-postles.

the quicke and the deade.

I beleue in the holie Ghoste: The holie Churche vniuersall: The Communion of saintes: The forgiuenesse of sinnes: The risyng again of the bodies: & life euerlastyng.

Minister.

3. Sondaie.

TO the entente that this confession maie bee more plainly declared: Into how many partes shall wee deuide it?

C. Into iiij principall partes.

M. What bee thei?

The Christian faithe standeth in 4. poinctes.

C. The first concerneth God the Father. The seconde is of the Sonne Iesus Christe, wherein briefly also the whole historie of our redemption is rehearsed. The thirde is, touchyng the holy Ghost. The fourth concerneth the Churche, and Gods giftes to the same.

M. Seeing there is but one God, what moueth theare to make rehearsall of the Father, the Sonne, and the holie Ghoste, as if there were three?

As concerning the Trinitie.

C. Because that in the substaunce or nature of God, wee haue to consider the Father as the Fountaine, beginnyng, and originall cause of all thynges: then secondly his sonne who is the euerlastyng wisedome. Thirdlie the holy Ghost, who is his vertue and power

spreade

spread vpon all creatures, and yet neuertheless, remaineth alwaies wholle to hymselfe.

M. This is then thy meanyng, that there is no inconuenience at all, to vnderstande seuerally these three persones in the Godhead, who notwithstandyng is one, and not thereby diuided.

C. It is euen so.

M. Make rehearsall now of the first parte of the Crede.

C. I beleue in God the Father almightie, maker of heauen and yearth.

The firste part of the beleef.

M. Wherefore doest thou call hym father?

C. I call hym so, hauyng respecte to Iesus Christe, who is the euerlastyng Worde, begotten of God before al worldes, who beyng afterwardes openly shewed vnto the worlde, was euidently declared to bee his Sonne. Now seeyng God is our Sauiour Christes Father, it followeth necessarily, that he is also our Father.

M. What meanest thou by that, thou callest hym Almightie?

C. I meane not onely that he hath a power, whiche he doeth not exercise, but also that all creatures be in his handes, and vnder his gouernaunce: that he disposeth all thynges by his prouidence: That he ruleth the

VVhat is meante by this worde Almightie.

worlde as it pleaseth hym, and guideth all thynges after his owne good pleasure.

The power of GOD is not idell.

M. So then by thy saiyng, the power of God is not idle, but continually exercised, so that nothyng is doon but by hym, and by his ordinaunce.

C. That is moste true.

Minister.

4. Sondaie. Psalm.104. Roma.i. Hebre.xi.

WHerefore is that clause added: Maker of heauen and yearth?

C. Because he hath made him self knowē vnto vs by his workes, it is necessarie for vs to seke hym out in theim. For our capacitie is not able to comprehende his diuine substance, therefore he hath made the worlde as a glasse wherein we may beholde him in suche sorte, as it is expedient for vs to knowe hym.

A Glasse wherein we may se god.

M. Doest thou not comprehende al creatures in these two wordes, heauen and yearth?

C. Yes verely, and thei maie right well be cōteined vnder these two wordes, seyng that all thynges bee either heauenly, or yearthly.

M. And why callest thou God onely Creatour, seyng that to order thynges, and to conserue theim alwaies in their state, is a thyng of muche more importaunce, then to haue for one tyme created them.

C. By

C. By this worde Creatour, it is not onely meant, that God did once create them hauyng no further regarde to theim afterwardes: but we ought to vnderstande, that as the worlde was made of hym in the beginnyng, euen so now he dooeth conserue the same, so that heauen and yearth, with the reste of the creatures, could not continue in their state, if his power did not preserue theim. Moreouer: seyng in this maner he dooeth maintaine all thynges, holdyng theim as it were in his handc, it must neces folowe, that he hath the rule and gouernaunce of all. Wherefore, in that that he is creatour of heauen and yearth it is he that by his goodnes, power, and wisdome, dooeth gouerne the whole order of Nature. It is he that sendeth Rain and drought, Haile, Tempestes and faire weather, fertilitie and barrenneste, dearth and plēntie, health and sicknesse, and to be short, he hath all thynges at commaundemente to doe hym seruice at his owne good pleasure.

Cōcernyng the prouidence of God.

M. What saiest thou as touchyng the Deuilles and wicked persones? Be thei also subiecte to hym?

Cōcernyng the Deuills.

C. Albeit that God dooeth not guide them with his holie spirit, yet he dooeth bridle them in suche sort, that thei bee not able to stirre or

moue, without his permission and appointemente: yea, and moreouer he doeth compell theim to execute his will, although it bee against their intent and purpose.

M. To what purpose doeth it serue thée, to knowe this?

C. The knowledge hereof doeth wonderfully cõforte vs. For we might thinke our selues in a miserable case, if the Deuils and the wicked had power to doe any thyng, contrary to Gods will. And moreouer, we could neuer bée quiet in our consciences, if we should thinke our selues to be in their danger. But for so muche as we knowe, that God hydeth them faste, and chaineth them, as it were in a prison, in suche wise that thei cã doe nothing but as he permitteth, we haue iuste occasion, not onely to be quiet in minde, but also to receiue moste comfortable ioye, since God hath promised to be our protectour and defender.

The Deuill hath no power, but by GOD.

Minister.

5. Sondaie. The second part of the beleef.

GOde then: let vs come to the seconde parte of our beléefe.

C. And in Iesus Christ his onely Sonne our Lorde.

M. What is the effecte of this parte?

C. It is to acknowledge the Sonne of God to bee our Sauiour: and to vnderstande

the

the meane, wherebyhe hath redemed vs from death, and purchased life vnto vs.

M. What signifieth this woorde Iesus, by whiche thou namest hym? IESVS.

C. It is as muche to saie as Sauiour: and this name was giuen vnto hym by the Aungell, at Gods commaundement. Marke.1.

M. What, is that of moore estimatiõ, then if that name had been giuen vnto hym by men?

C. Yea a greate deale, for since Gods pleasure was, that he should bee so named, he must needes be our Sauiour in deede.

M. What signifieth thē this woorde Christ? CHRIST

C. This woorde Christ doeth expresse moore effectually his office, and doeth vs to witte, that he was annointed of his Father, Kyng, Priestе, and Prophet.

M. How hast thou the knowledge hereof?

C. By the Scripture whiche doeth teach vs, that annointyng did serue for these three Offices, the whiche bee attributed vnto hym in many places of the same.

M. But what maner of Oile was it, wherwith he was annointed?

C. It was not suche materiall Oile, as we vse, and as did serue in old tyme, to the ordeinyng of Kynges, Priestes, and Prophetes: but a farre moore excellēt oile, euen the grace

of Gods holy Spirite, whereof the outward annointyng in the old testamēt was a figure.

M. What maner of Kyngdome is that, whereof thou speakest?

The Kyngdome of Christe.

C. It is spirituall, & doeth consist in Gods worde, & in his holy spirite, wherin is contained bothe righteousnes, and life euerlasting.

M. And what is this Priesthode?

The Priesthoode of Christe. Heb.7.8.9.10.and 13.

C. It is an office and authoritie to presente hymself before God, to obtaine grace and fauor for vs, and to pacific his Fathers wrath, by offryng an acceptable sacrifice vnto hym.

M. Why callest thou hym a Prophet?

VVherein Christe was a Prophete. Esaie.vii. Hebre.i.

C. Because that he came doune into the worlde, as a cheefe Ambassadour of God his Father, to declare at large his Fathers will, and to finishe all reuelations and prophesies.

Minister.

6. Sondaie.

Ommeth there any profite vnto thee by those names, and dignities of Christe?

C. Yea, thei altogether belōg to our comforte, for Christe did receiue all these of his Father, to make vs partakers thereof, wherebyl we might euery one receiue of his fulnesse.

Ihon.i. Ephes.iiii.

M. Declare this thyng vnto me, more at large.

C. He

C. He receiued the holie Ghost in full perfection, with all the giftes of the same, to bestowe them on vs, and to distribute them vnto euery one of vs, in the measure and quantitie, that God knoweth to bee moste meete, and so by this meanes wee drawe out of hym, as out of a Fountaine, all the Spirituall giftes that wee haue.

Christe is the Foutain of al goodnesse.

Q. To what vse dooeth the Kyngdome of Christe serue vs?

C. To sette vs at libertie of conscience, to liue Godlie and holily, that wee beyng enriched with his spirituall treasures, and armed with his power, maie bee able to ouercome the deuill, sinne, flesche, and the worlde, whiche bee pernicious enemies vnto our soules.

To what vse the kingdome of Christe serueth vs?

Q. What profite haue we of his priesthod?

C. First by this meanes he is our Mediatour, to bryng vs vnto the fauour of God his Father: and again, hereby we haue a free entrie to come in, and shewe our selues boldely before God, and to offer vp our selues, with all that belongeth vnto vs for a Sacrifice. And in this poincte wee are fellowes after a sorte of his Priesthode?

The profite of Christes Priesthode. Hebr. 7. 8. 9. 10. and 13. Rom. xii.

Q. The vtilitie of his Office, in that he is a Prophet, is yet behinde.

C. Since our Lorde Iesus hath receiued

wherefore

this

Christ was a Prophet.

this office, to become the master and teacher of his flocke, the ende of this dignitie is, too byyng vs to the right knowledge of the Father, & of his truth, so that we might become Gods housholde scholers, and of his familie.

M. This is it then, that a man maie brèefly gather of thy wordes, that this name Christe doeth include three sondrie offices, the which God hath giuen vnto his Soonne, to the entent to bestowe the fruicte, and profite of the same vpon his electe.

C. It is true.

Minister.

7. Sondaie. Christe the onely Sōne of GOD. Ihon. i. Ephes. i. Hebre. i.

BY what reasō callest thou Christ the onely Soonne of God, since God doeth name all vs also his children?

C. As touchyng that, that we are Gods children, wée are not so of Nature, but onely of his Fatherly Adoption, and by Grace, in that God doeth accepte vs for his children: now our Lorde Jesus beyng begotten of the substaunce of his Father, and bèeyng of the selfsame nature, maie iustely bee called Gods onely Soonne, for that there is none other that is so by nature.

M. This is then thy meanyng, that this honour pertaineth peculiarly to hym alone,

as

as to whō it belongeth of nature, the whiche notwithstandyng, he hath by free gifte of his goodnesse communicated vnto vs, in that we are his members.

C. It is euen so: and therefore in respecte of that his communicatyng with vs, the scripture calleth Christe in an other place, the first borne emong many brethren. Roma.viii. Colossi.

M. Why callest thou hym our Lorde?

C. Because he is appointed of the Father to haue Lordship ouer vs, and to rule in heauen and yearth, and to be the hedde of menne and Angelles.

M. What is the meanyng of that, whiche followeth?

C. It declareth after what sort the soonne of God was annointed of his Father, to become our Sauiour: That is to saie, he tooke vpon hym our flesshe, and therein fulfilled all thynges necessarie for our redemption, accordyng as thei bée here rehearsed. The annointyng of Christe.

M. What meanest thou by these two clauses; Conceiued by the holie Ghoste, borne of the virgine Marie.

C. That he was fashioned in the virgines wombe, takyng verie substaunce and manhoode of her, that he might thereby become the sede of Dauid, as the Prophetes had before Christe became verie manne. Psal.xxxii. Math.i. Luke.i.

Roma.v.

ſore ſignified, and yet notwithſtandyng, all this was wrought by the ſecret, and marueilous power of the holie Ghoſte, without the companie of manne.

i.Timo.ii. Hebre.iiii.

M. What is it thē nedefull, that he ſhould take vpon hym our very fleſhe?

C. Yea verely: for it was conuenient that mannes diſobedience againſt God, ſhould be purged in the Nature of manne. And moreouer if Chriſte had not been partaker of our Nature, he had not been a meete Mediatour, to make vs at one with God his Father.

M. Then this is thy ſaiyng, that it behoued that Chriſte ſhould become very man, to the ende he might execute the office of a Sauiour as in our perſone.

Chriſt hath performed that, which lacked in vs

C. Yea verily: for we muſt borow of him al that whiche is lacking in our ſelues: for this our default could not otherwiſe be remedied.

M. But for what cauſe was this thynge wrought by Gods holie Spirite, and not rather by the company of manne, accordyng to the order of Nature.

C. Becauſe the ſede of mā is of it ſelf altogether corrupted with ſynne, it behoued that this conception of Chriſt, ſhould be wrought by the power of the holy Ghoſt, whereby our Sauiour might bee preſerued from all cor-

Chriſte was conceiued by the Spirite of god.

ruption

ruption of synne, and replenished with al maner of holinesse.

M. So then by these saiynges, it is euidētly declared vnto vs, that he which should purifie, and clense other from filth of sinne, must bee hym selfe free from all spottes thereof, and euē from his mothers wombe, dedicated vnto GOD in purenesse of Nature, so that he mate not bee giltie of that corruption, wherwith the whole stocke of man is infected.

C. I meane so.

Minister.

WHerefore speakest thou of his death, 8. Sondaie
innediatly after his birthe, and leauest out the whole historie of his life

C. Because there is nothyng mentioned, or spoken of in our Crede, but that which peculiarely belongeth to the substaunce of our redemption.

M. Why is it not said plainly in one word that he died, without any speakyng of Pontius Pilate, by whose iudgement he suffered?

C. This was not onely to make the Historie of Christes Passion, to haue more euident assuraūce, but also to declare vnto vs, that he was condempned to death by a Iudge.

M. How so?

C. He died to suffer the paine that was due

vnto vs, that we might bee thereby deliuered from the same. Now for so much as we were giltie before gods iudgemēt as wicked mis-doers, Christe toke vpon hym our persones, and vouchesaued to shewe hym selfe before an earthly Judge, and to be condempned by his mouthe, that thereby wee might bee declared before the iudgement seate of God.

Christ was condempned to cleare vs.

Math. xxvii Luke. xxiii.

P. Notwithstandyng, Pilate dooeth pronounce hym innocent, and so by that he doth not dondempne hym worthie of death.

Christ was condempned for vs.

C. Pilate did bothe the one and the other: firste he was pronounced innocent and iuste, by the Judges owne mouthe, to signifie that he suffered not for his owne desarte, but for our trespaces: and yet withall thesame iudge did giue solempnelie the sentence of death againste hym, to testifie and expresse, that he is our true pledge and raunsome, as he who also hath taken vnto hym our condempnation, to deliuer vs from the same.

Christ was our raunsome.

P. That is well saied: For if he had been a synner in deede, he had not been mete to haue suffered Death, for the offences of other: and neuertheleſse, to the ende that wee might bee clearely quitte by his condempation, it was necessarie, that he should bee roumpted as among the wicked.

C. So

C. So I meane.

Minister.

WHere thou saiest Christ suffred on the Crosse, was that kind of death of more importance, then if he had bæn otherwise put to death?

9. Sondaie.

C. Yea verely: and as touchyng that matter saint Paule saith, that he was hanged on a tree to the entent that he might take vpon hym our curse, and so discharge vs: For that kinde of death was accursed of God.

Christ toke vpō himself the curse due vnto vs, that we might be free. Gala. iii. Deut. xxi.

M. What? Is it not a greate reproche, and dishonour vnto our Lorde Jesus, to saie that he was accursed, and that before God.

C. No not a whitte. for he through his almightie power, by taking the curse from vs vnto himself: did in suche sort make it voide, and of none effecte, that he hym self neuertheless continued still so blessed, that he was able to fulfill vs also with his blessynges.

M. Declare that followeth.

C. In so muche as Death was a punishement appointed vnto manne for sinne, therefore our Sauiour Christ did suffer death, & by suffering ouercame it. And to the entente also, to make it the moore certaine knowen vnto vs, that his death was not counterfecte, it pleased hym also to be buried after the cō-

Christ even in suffryng death, vanquished Death.

mon maner of men.

M. But it appeared not that any profite cõmeth to vs by this, that Christe hath wonne the victorie of Death, seing that we notwithstandyng, cease not to dye.

The death of the faithfull, is a righte passage to life euerlasting.

C. That doeth not hinder: for the death of the faithfull is now nothyng els, but a readie passage to a better life.

M. It followeth then necessarilie hereof, that wée ought in no wise to bee afraied of Death, as though it were a dreadfull thyng, but rather it behoueth vs willingly to walke the trace of our Heade, and Capitaine Jesus Christe, who as he perished not by Death, so will he not suffer vs to perishe thereby.

C. It is euen so.

Minister.

10. Sondaie. The vnderstandyng of this, Christ wét doune into hell. Actes. ij.

What is the sence of that clause he descended into Hell?

C. That Christ did not onely suffer naturall death, whiche is a separation of the soule frõ the body, but also that his soule was in wonderfull distresse, enduryng greeuous tormentes whiche saint Peter calleth the sorrowes of Death.

M. For what consideration sustained hée those paines, and in what sorte?

C. Because he presented hym selfe before the

the iudgement seate of GOD, to satisfie for synnes, it was necessarie that he should feele this horrible tormēt of conscience, as if God had vtterly forsakē hym, yea, as though God had bēn his extreame enemie: and beyng in this extreamitie, he cried to his Father. My God, my God, why hast thou forsaken me?

M. Why, was God then angrie with hym?

C. Naie: howbeeit it was meete that God should punishe hym in suche sort, to performe the wordes of Esay, that he was beaten with the hād of his Father for our sinnes, and that he was wounded for our transgressions.

Math. xxvi. Marke. xv. Esaie. liii. i. Peter. ii.

M. But howe could it bee, that he was in suche dreadfull anguishe as though God had vtterly forsaken hym, seeyng he was GOD hym self?

C. We muste vnderstande, that he was in suche distresse onely, as touchyng his humanitie. And to the entent that he might feele these pāges in his Manhedde, his Godhedde did in the meane tyme for a little space, keepe it self close, that is to saie, he did not shew the might thereof.

M. But how could this be that Christ, who is the saluation of the worlde, could be vnder suche condempnation?

C. He was not so vnder it, that he should,

continue in the same: for he hath in such wise felte these terrours, whiche wee haue spoken of, that he was not ouercome of the same, but hath rather therby made battaill against the power of hell, to breake and destroye it.

The difference betwene the anguishe of Christes spirite, and the conscience of the wicked.

M. Hereby then wee see the difference, betwene the greef of mynde whiche Christe did suffer, and that whiche the impenitente synners doe abide, whō god doeth punish in his terrible wrathe, for that verie paine whiche Christe suffered for a tyme, the wicked muste indure continually: and that which was vnto Christe but a pricke, is vnto the wicked in steede of a gleue, to wounde them to death.

C. Truthe it is: for our Sauiour Christe, euen in the midyest of his tormentes, did not cease to put a full trust euermore in God his Father: but the dampned synners doe despaire: yea, thei despise God, in so muche that thei blaspheme his Maiestie.

Minister.

32. Sondais

Aye wee nowe gather by this, what profite commeth too the faithfull by the death of Jesus Christe?

The profite and vertue of Christes death standeth in thre poinctes.

C. Yea very well: and first of all we se that it is a Sacrifice, wherewith he hath fully satisfied his Fathers iudgemente

in

in our behalf, and thereby also he hath appeased Gods wrathe, & hath brought vs into his fauour againe. Secondly, that his bloud is a washyng of our soules frō all maner of spottes. And finallie, that he hath so cleane whipen awaie our sinnes through his death, that God will neuer hereafter haue remēbraunce of them, so that the Obligation whiche was against vs, is now cancelled and made voide.

M. Haue we none other profit of his death?

C. Yes verely: that is, if we bee true members of Christ, our olde man is crucified, and our flesh is mortified, to the ende that none euill lustes doe hereafter beare rule in vs. li. Peter. iii.

M. Expounde the Article followyng.

C. He rose the third daie from death to life wherin he shewed, that he had gotten the victorie of Death and Synne. For through his Resurrection, he hath swallowed up Death, he brake asonder the chaines of the Deuill, and finally he destroied all his power.

M. Tell me how many waies, this Resurrection of Christe doeth profite vs?

C. Three maner of waies. The firste, that we haue fully obtained to be righteous thereby. Secondly, it is a sure gage of our immortaltie. Thirdly, that if we be in deede truely partakers of his Resurrection, wee rise now The benefit and vertue of Christes Resurrectiō standeth in 3. poinctes. Rom. iiii. i. Corin. xv

in this presente worlde, into a newe kinde of life, wherebyw ee serue God onely, and leade our liues ageable to his will.

Minister.

21. Sondaie Christ ascēded into heauuen.

Et vs goe forward to the rest.

C. He ascended into heauen.

M. Went Christ vp into heauen in suche sorte, that he is no longer in the yearth?

C. Yea: for when he had performed wholie all thynges, that were enioyned hym by the Commaundementes of his Father, and had accomplished all that was necessarie for our Saluatiō, it was not needfull that he should remaine any longer in the worlde.

M. What profite haue we by his ascentiō?

The profit of Christes Ascension standeth in 2. poinctes.

C. We receiue double profite thereby: for since that our Sauiour Christ, is entered into heauen in our name: euen in like manor as he came doune from thence for our sakes, he hath thorby made an opē entrie into the same place for vs, giuing withal an assured knowledge, that the gates of heauen is now open to receiue vs, which was before shut through our sinnes. The seconde profit is, that he appeared in the sight of GOD the Father, to make intercession for vs, and to be our Aduocate to make aunswere for vs.

Roma. viii. Hebre. vii. 1. Ihon. ii.

M. But

M. But is our Sauiour Christ so ascended into heauen, that he is no more here with vs

C. Not so: For he hymselfe promiseth contrary: that is, that he will be present with vs, vnto the worldes ende. Mat. xxviii.

M. Is it meant of his bodily presence, that he maketh promes so to continue with vs?

C. No verely: For it is an other matter, to speake of his bodie, whiche was taken vp into heauen, and of his power, whiche is spread abroade throughout the whole worlde. Luke. xxiiii. Actes. i.

M. Declare the meanyng of this sentence: he sitteth at the right hand of God the father

C. The vnderstandyng of that, is, that he hath receiued into his hands the gouernãce of Heauen and Yearth, wherebyhe is Kyng, and Ruler ouer all. Math. 28.

M. What signifieth this worde right hand, and the sittyng at the right hande?

C. It is a similitude or manor of speache, borowed of yearthly princes, which are wont to place on their right side, suche another substitute next vnder them, to rule in their name To sitte at the right hande of God.

M. Then thou meanest nothyng els thereby, but that whiche Saint Paule speaketh, that he was appointed heade of the Churche, to an authoritie aboue all powers, and that, he hath receiued a name of dignitie, passyng Ephe. i. Philip. ii.

all other.

C. Euen so it is.

Minister.

2.Sondaie. Actes.iiii. i.Cor.xv. Hebre.x. i.Thes.iiii. Actes.i.

GOod forward to the residue.

C. From thence he will come to iudge the quicke and the deade: that is to saie, he will come daune from heauē, and shewe himself visible once again in iudgement, as he was seene to ascēde.

M. Seyng the iudgement of GOD shall be in the ende of the world, how maie that be whiche thou saiest, Some shall bee aliue, and other some shall bee deade, since it is a thyng appointed onto all men to dye once?

Hebre.ix.

C. Saint Paule maketh answere to this question hym self, saiyng: that thei whiche at that tyme shall be left aliue, shall be sodainly chaunged, to the ende that their corruptible Nature being abolished, thei may be clothed with incorruption.

i.Corin.xv. i.Thes.iiii.

M. Thy meanyng is then, that this chāge shall bē unto theim in steede of a death, in so muche as it shal abolishe their former nature and make theim rise againe in a new state.

C. Truthe it is.

M. Doore we receiue any comfort by this, that our Saiuour Christe will come once to iudge the world?

C. Yea

C. Yea verely, and that greate: for we are taught certainly, that his commyng at that tyme shall be onely for our saluation. Hebre. ix.

M. Then there is no cause, why wee should bee afraied of the daie of Iudgement, or that we should tremble therefore?

C. No truely: for so muche as we shall appeare before none other Iudge but him, who is our Aduocate, and hath taken vpō hym to defende our cause. Christ shal judge vs, & aunswere for vs.

Minister.

LEt vs now come to the third parte. 14. Sondaie The third part of our beleef.

C. That conceerneth our faithe in the holie Ghoste. Of the holy ghoste & his giftes.

M. And to what purpose doeth it serue vs?

C. It doeth vs to vnderstande, that euen as God hath redemed vs, and saued vs in Iesus Christ, euen so it pleased him to make vs partakers of his redemption, and saluation thorowe his holie Spirite.

M. How so?

C. In like maner as the bloud of Christ, is the onely purgatiō of our soules: euen so the holie Ghoste muste sprinkle our consciences with the same to make them cleane. 1. Peter. i. 1. Thon. i. Psalm. li.

M. This neeeth a more euidēt declaratiō.

C. It is to saie, that the Spirite of GOD dwellyng in our hartes, doeth make vs feele Roma. viii.

the

the vertue of our Lord Iesus: for it is he that dooeth open the eyes of our harte, to be holde Christes benefites towards vs, he doth seale them in our hartes, and his Spirit dooeth also regenerate vs, and make vs newe creatures in suche sorte, that by his meanes wee receiue all those giftes and benefites, which be offered vnto vs in Christ our Sauiour.

Ephesi.i.

Minister.

15. Sondaie The 4. part which is of the church. What the churche is?

WHat followeth now nexte?

C. The fowerth part of our beleef, where it is saied: I beleue that there is an holy vniuersal church?

M. What is the Churche vniuersall?

C. It is the bodie and fellowship of theim that beleue, whom GOD hath ordained, and chosen vnto life euerlastyng.

M. Is it necessarie, that wee beleeue this Article?

For what purpose Christe suffred death.

C. Yea, vnlesse wee mynde to make Christes death of none effecte, and make all those thynges to no purpose, whiche wee haue reheatsed alreadie, for all Christes dooynges, proue there is a Churche.

M. This is then thy saiyng, that all which hetherto hath been declared, dooeth touche the cause, and ground of our Saluation, in so muche as God hath receiued vs into his fa-

uour,

uor, by the meane of our sauior Iesus Christ hath established this grace in vs through his holie Spirite: But nowe the effecte that commeth of all this, is declared vnto vs, to giue the more euident assuraunce thereof.

C. It is euen so.

M. What meanestе thou, by callyng the Churche holie?

C. I call the Churche holie in this sence, because that those whom God hath chosē, he iustifieth, and reformeth vnto holinesse, and innocencie of life, to make his glorie to shine in them: And also our Sauiour Christ hath sanctified his Churche, whiche he redēmed: To the ende it mighe bē glorious, and without spot. Roma. viij. Ephesi.i. Ephesi.v.

M. What meaneth this word Catholike, or Uniuersall.

C. It serueth to put vs in remembraunce, that as there is but one head of the faithfull: euē so it behoueth them to bē knit together in one body, so that there be not diuers churches, but one church only, disperſed through out the whole worlde. The meaning of this worde Catholique. i. Corin. xii. Ephesi. iiii.

M. Declare as touchyng the Communion of Saintes. The cōmunion of the faithfull.

C. That clause is put to, for a more plaine declaration of the vnitie of the members of

Christes

Christes Churche Moreouer, it doeth vs to vnderstande, that all the benefites that Christ hath giuen to his church, belōg to the profite and saluation of euery faithfull person, forsomuche as thei haue all a cōmunitie together.

Minister.

96. Sondaie.

BUt is this holinesse of ý churche now alreadie perfecte?

C. No verely: for it is in continuall battaile, so long as it is in this worlde, and laboureth alwaie vnder imperfection and infirmities, whiche shall neuer be cleane taken awaie, vntil it be altogether coupled to her hed Christ, by whom it is perfectly sanctified.

Ephes. v.

M. Is there none other waie to know this Churche, but by faithe?

C. Yes verely: there is a Churche, whiche maie bée seen to the eye, for so muche as God hath giuen sure tokēs, by the which we maie knowe the same: But here in this place, mention is made properly of that churche, which he hath chosen by his secret election to euerlastyng life: the whiche cannot bée perfectly descerned by our sences.

M. What is there more?

Touchyng the forgiuenes of sinns.

C. I beleue the Remission of synnes.

M. What is the proper significatiō of this worde

woorde Remission?

C. That God dooeth frely forgiue all the sinnes of them which beleue in hym, in suche sort, that thei shall neuer bee called to any accompt, to receiue any punishement therfore.

M. It is easie then to bee gathered of this, that we doe not merite by our owne satisfaction, that God should pardon our synnes.

C. Ye saie true: for our sauiour Christ hath made satisfactiō, by suffryng the pain due vnto the same: for we of our part, be not able to make any recompēce to God, but of his mere liberalitie, we obtaine this benefite frely.

M. Wherefore doest thou make mēcion of Remission of synnes, immediately after that thou hast spoken of the Churche?

C. Because that no manne can receiue forgueuenesse of sinnes, vnles he be ioyned in the fellowship of Gods people, and so cōtinue in the vnitie of Christes bodie, euen to the end, like a true member of his Churche.

Esaie.liii. There is no remission of sinnes without the bode of the Churche. Esaie.xlvi. Ezechi.xiii. Ioel.ii. Gene.vii. i.Peter.iii.

M. By this saiyng, then without the churche, there is nothyng but Hell, Death, and damnation.

C. That is mosse certaine: for all suche as dooe deuide theym selues from the bodie of Christe, to breake the vnitie there by sectes, are vtterly destitute of all hope, to enioye

eueria-

euerlasting life, whiles thei kepe them selues so deuided.

Minister.

07. Sondaie.

What followeth more?

C. The risyng againe of the bodie, and life euerlastyng.

M. Whereto serueth this Article of our beleef?

Of our Resurrection.

C. To teach that our felicitie cõsisteth, not in any thyng vpon yearth, the whiche knowledge maie serue vs for two necessary purposes. First it serueth to teach vs to passe throw this transitorie worlde, as through a strange Countrey, settyng not by yearthly thynges. Secondly, it putteth vs in comforte, that although as yet we do not fully enioy the frute of that grace, whiche our Lorde GOD hath freely giuen vs in Christe, that yet we ought not to be discouraged, but patiently to waite for hym, vnto the tyme that he shall appeare.

1. Cor. xv.

M. What shall be the maner of oure Resurrection?

C. All thei which be dead before that time shall then take their owne bodies again vnto them: howbeit thei shalbe of an other sort, that is, thei shalbe no more subiecte to death, or corruption: and yet notwithstanding, thei shalbe of the selfsame nature and substaunce,

as before, and suche as shall then remaine aliue, God will raise them vp meruellouslie: and vnainly change their bodies in the twinkelyng of an eye, as we haue saied before.

M. Shall not the wicked be as well partakers of this resurrection, as the faithfull?

C. Yes verely: but thei shall be in condition farre vnlike: for the faithful shall rise againe to euerlastyng ioye and saluacion: and the other to euerlastyng death and damnacion. Math. xxv. Iohn. v.

M. Wherefore is there mention made, of life euerlastyng, and not of helle?

C. Because the Creede, is a briefe summe of our faithe, containyng in as fewe wordes as can be, that whiche belongeth peculiarly to comforte the consciences of Gods faithfull: therefore Gods benefites, whiche he freely bestoweth vpon his people, be rehearsed onely, without any mention of the wicked, whoare cleane shut out of his kyngdome.

Minister.

SInce we haue the foundacion, whereupō our faith is builded, we may well gather vnto of, what is ā right faith? 13. Sondaie

C. Yea verely: that is to saie, it is a sure persuasion, and a stedfast knowledge of Gods fraiter loue towardes vs, according as he hath plainly vttered in his Gospell, that he what thing liuely faith is.

will be bothe a father, and a saueour vnto vs, through the meanes of Iesus Christe.

M. Doeth faith stande in our power? Either is it a free gift of God.

C. The Scripture teacheth vs, that it is a speciall gift of the holy ghoste: and very experience doeth confirme the same.

M. How so?

C. For the feblenesse of our witte is such that we can by no meanes, attaine vnto the spiritualll wisedome of GOD, the whiche is reueiled vnto vs by faith: and our hartes are naturally inclined to a certaine distrust, or at the least a vaine trust either in our selues or in other creatures: but what time Gods spirite hath lightened our hartes, and made vs able to vnderstande Godde's will (the which thyng wee can not attaine otherwise) then doeth hee arme vs also with a newfast confidence in his goodnesse, sealyng the promises of saluation in our hartes.

M. What profite commeth to vs through this faith when we haue it?

C. It doeth iustifie vs before God, and maketh vs inheritours of euerlastyng life.

This faith maketh vs saueiour, right vpright.

M. Is not a manne then iustified through good workes, if he liue holily, and in the obedience of Gods will.

C. If

C. If any man were perfect before God, he might worthely be called righteous: but for so muche as we are all wretched synners in the sight of God, we are driuen to seke elsewhere, for a worthinesse too make aunswere for vs to Gods iudgement.

Minister.

BUt bee all our workes so disprouued, that they can merite nothyng at all for vs before God? 19. Sondaie.

C. First, all such workes as we doe of our selues, by our nature, are vtterly corrupte, whereof it followeth necessarily, that they can not please God, but rather doe procure his wrath and he condempneth them euery one. All mannes workes be damnable vntill they be regenerate thorowe gods spirite.

M. This is then thy saying, that vnto the tyme that God hath receiued vs too mercie and regenerate vs by his spirite, we can doo nothyng but synne: euen as an euill tree can bryng forthe no fruite but that that is euill. Math. xx.

C. Euen so it is: for although our workes make a faire shewe too mannes sight, yet they are wicked before God, so long as the harte is naught, vnto the whiche God chiefly hath respect.

M. Hereby thou dost conclude, that it lieth not in our power too preuent God with our merites, and so too prouoke him too loue

be, but muche rather wee thereby doe stirre hym, to be more and more angrie against vs.

Titus. v.

C. Yea surely: and therefore I sate, that without any consideration of our owne workes, he doeth receiue vs into his fauour, and of his bountiful mercy, through the merites of our Sauiour Christe, accoumptyng hys righteousnesse to bee ours, and for hys sake imputeth not our faultes vnto vs.

M. What meanest thou then, that a manne is iustified by faithe?

C. Forasmuch as through beleuyng, that is, receiuyng with an assurauncе of the harte the promises of the Gospell, wee enter into possession of his righteousnesse.

M. This is then thy meanyng, that as god doeth offer righteousnes vnto vs by his Gospell, so the onely waie to receiue it, is faithe.

C. So I meane.

Minister.

xx. Sonday. The good woorkes which procede enely of faith.

WEll then, after that God hath once receiued vs into his fauour, dee not the woorkes, whiche wee doe by the vertue of his spirite, acceptable vnto hym?

C. Yea verely: because he doeth of his free goodnes, so accept them, & not because their worthinesse doeth deserue so to be esteemed.

M. Howes it, that they bee not worthy of

them

them selues to be accepted: since thei proceede of the holy ghost?

C. Because there is mixed some filth, thorowe the infirmitie of the fleashe, wherebye they are defiled.

M. By what meanes they, are they made acceptable vnto God?

C. By faithe onely, wherebye a manne is assured in his conscience, that God will not straightly examine his workes, nor trie them by the sharpe rigour of his iustice: But that he will hide the vnperfectnesse, and the vncleane spottes that be in them, with the purenesse of our Sauiour Christ, and so accompt them as perfect.

M. Maie we saie then, that a Christian is iustified by his workes after that God hath called hym, or that he doeth merite through them Goddes fauour: or the procurement of life euerlastyng?

The waie to do good workes, whiche please god.

C. No verely: but rather it is saied, that no man liuing shalbe iustified in Gods sight: and therefore we must praie, that he doe not enter into iudgement with vs.

Psal. cxliij.

M. Thou meanest not hereby that the good deedes of the faithfull are vnprofitable?

C. I meane nothyng lesse: for God promiseth to reward theim largely, doeth in this

world and in the life to come: and yet thys notwithstandyng, those rewardes of God be not gyuen for our worthy deseruyng, but onely because it pleaseth GOD of his goodnes to loue vs freely, and so to couer, and to get our sinnes, that hee will neuer call them aune more to remembraunce.

M. Why we be iust without good workes.

C. That is not possible: For to beleue in Christe, is as much to say, as to receiue Christ in suche sort, as he doth gyue himself vnto vs: now this is an euident thyng, that Christ doth not onely promes to deliuer vs from death, and to restore vnto vs the fauour of God his father, through the only merites of his innocencie, but also hee promiseth to make vs newe creatures by his holy spirite, to the ende that we should leade an holy conuersation in all good workes, so that these must be ioyned together, excepte we woulde diuide Christe from hymself.

A right faith is neuer idle.

VVhat it is to beleue in Christe.

M. Then I see, that it is so farre from the office of faith to make men delysers of good deedes, that it is the verie roote, whence all good workes doe spryng.

C. It is most certaine: and for thes cause the doctrine of the Gospell doth consist in these two poynctes, faith, and repentaunce.

The effecte of the Gospel is faith and repentaunce.

Q. What maner of thyng is repentance?

21. Sonday. What repentance is.

A. It is the hatred of synne, and loue of iustice, proceyng of the feare of God, whiche is grieuous to the, taking vpon vs the crosse, mortifyng of oure flesshe, that we may giue our selues, to be gouerned by the spirite, in the seruice of God.

Q. This then was the second member in the vnition, whiche we made at the beginnyng, concernyng a Christian maners life.

A. Yea verely, and we haue sayed also, that the very right and allowable seruice of God doth consist in obeyng his will.

Wherein the right seruyng of God standeth.

Q. Why so?

A. Because he will not be serued after our phantasie, but after his owne pleasure.

Q. What rules hath he geuen vnto vs, to leade our life by?

A. His lawes.

Q. What thinges doth it containe?

A. It is deuided into two partes, whereof the first doth containe foure commaundements; the second containeth fiue, so that there be ten in the whole.

The law hath two partes. Leuit. xix.

Q. Who hath made this diuision thereof?

A. Our lord himselfe, who also gaue it vnto Moyses, saying; that the ten tables were

Deut. vi. Exo. xxxiiii Deut. x.

whole was reduced into tenne sentences.

M. What is the content of the first table?

The effect of the first Table.

C. It containeth the maner of the true worship of God.

M. What is cõtained in the second table?

The effect of the second Table.

C. How we ought to behaue our selues towardes our neighbours, and what duetie we owe vnto them.

Minister.

22. Sundaie The fiste commaundement. Exod. xx. Deut. v.

REhearse the first cõmaundement.

C. Hearken and take hede. I am the Lord thy God, which haue brought thee out of the land of Egipte, from the house of bondage. Thou shalt haue none other Gods before my face.

M. Declare the meaning hereof.

C. In the beginning he doeth, as it were, an introduction to the whole Lawe. For he doeth chalenge here vnto hym selfe, first, authoritie to commaunde, naming hym selfe euerlasting, and the creatour of the worlde. And again after, he calleth hym selfe our God, to make vs highly to esteme his doctrine: for if that he be our Sauiour, it is good reason that we be also his obedient people.

M. But that wtche followeth after, touchyng the deliueraunce from the bondage of Egypte; it is not referred peculiarely vnto the people

people of Israell:

C. Yea verely, as concerning the bodie, howbeit, it belongeth also indifferently unto us all, in so muche as he hath delivered our soules from the spiritual captivity of synne, and from the tyranny of the devill.

What signifieth the deliverance out of Egipt.

M. Why doeth he make mention of this, in the beginning of his Lawes?

C. To put us in remembrance, how greatly we are bounde to obey his good pleasure, & what unkindnesse it is, to do the contrary.

M. What requireth he in this first commaundement?

The summe of the firste commaundement.

C. To referre unto hym onely his whole honor, not giving any parte thereof unto any other.

M. What is his due honor?

The honor that is due to GOD alone.

C. To worshyp hym, to put our whole truste in hym, to call upon hym and suche other like, whiche bee attributed onely unto his maiestie.

M. Wherefore saieth he: Before my face?

C. For so muche as he seeth, and knoweth al thinges: and iudgeth the secrete thoughtes & mennes hartes, he signifieth unto us that he doeth not require onely, that in outwarde profession, but that unfeinedly from the bottome of our hartes, we doe take hym for our onely God.

C.v. M. Re-

Minister.

23. sonday. The second commaundement concerning Images, and the worshippyng of them.

HEare the second commaundement. Thou shalt make thee no graue nor Image, neither any similitude of thynges that are in heuen aboue, neither that are in the earth beneath, nor that are in the water vnder the earth. Thou shalte not bow doune to them, neither serue them.

Q. Doeth he vtterly forbidde the makyng of any Image?

E. No but he doeth forbidde expressly, therto make any Image, to represent God, either to worship hym thereby.

Q. Wherefore are we forbidden to represent God in any visible Image?

E. Because there is no comparison betwene hym that is an euerlasting spirite, incomprehensible, and a materiall bodye, mortall, corruptible, and visible.

Deut. iiij. Esay. xliij. Actes. xvij. Rom. vi.

Q. Thy mind is then, that he doeth great dishonour to Goddes Maiestie, that goeth about to represent hym in suche sorte.

E. Yea verely.

Q. What maner of adoration is here condemned?

E. We are forbidden here, to come before any Image, to make any prayers, or to bowe our knee before it, or to make any other signe

Of honour forbidden to Images.

of

of reuerence as thougb God did there shewe hym selfe vnto them.

M. This is not that to be taken, as thoughe all kerbyng, or paineyng of Images were vtterly prohibited, but aloude to make Images, either to seeke, or honoure God in them, or to abuse them vnto any kynd of superstition, or Idolatrie.

C. It is euen so.

M. For what purpose was this commaundement giuen?

C. That as in the first commaundement, God sheweth hymself to be hym alone, whom we oughte to worshippe and honour, euen so now he sheweth the right manet of worshyp, to withdrawe vs from all superstitions, and carnall imaginations.

Minister.

Do so, sir.

C. He ioyneth vnto it a threatenyng, that he is the eternall, our God, visits, vlitring the iniquitie of the fathers in their children, vpo the third and fourth generation of suche as do hate hym.

M. Wherefore doeth he make mention of his might?

C. To signifie that he is of sufficiente power, to maintaine his honour.

24. Sondaie

M. What

M. what meaneth he by speaking of ielosy?
C. That he can not abide a companiõ with hym: for euen as he hath of his vnspeakeable goodnesse, freely giuen himself vnto vs, euen so he will, that wee become altogether hys, and this is the Chastitie of our soules, that they be dedicated vnto hym: and kepte holie for hym: as contrariwise, it is a Spirituall whordome, if they bewithdrawen from hym to any kinde of Idolatrie or Superstition.

Touchyng spirituall whordom.

M. How ought this to bee taken, that he punisheth the transgressions of the Fathers in their children?
C. To perce our hartes more depely with the terrour of his wrath, who doeth not onely threaten to punishe the offendours, but also their posteritie after them.
M. What? Is not this contrary vnto the righteousnesse of God, to punishe the one for the others faulte?
C. If we consider the state of manne, the question is sone aunswered: for we are euery one of vs by nature, vnder the curse of God, so that wee can not finde faulte with GOD, when he leaueth vs in this state. And as hee sheweth his fauour towardes hys seruaunts when he doeth blesse their posteritie, so doeth he shewe his vengeaunce towardes the wic-

How God punisheth the fathers wicke dnes in the children.

No 18

kes

ked, when he suffereth their ofspryng, to continue in their cursed state.

M. What saieth he more?

T. To the end he might stirre vs also with tender loue, he saieth moreouer, that he sheweth forthe his abounduante mercy vnto the thousande discente, of suche as loue hym, and keepe his commaundementes.

M. Doeth he meane, that the obedience of a faithfull man, shalbee sufficient to satte hys posteritie, although it be wicked?

T. No: but that he will in suche sore, shew forthe his goodnesse towarde the faithfull, that for the fauour he beareth vnto them, he will also be knowen vnto their children, not onely minding to prospere thē here, in thinges of this worlde, but to sanctifie them also with the giftes of his spirite, wherby they may become obedient to his will.

How God sheweth mercy to a thousande generatiōs.

M. But this semeth not alwaies so.

T. No: for as the Lorde doeth reserue this libertie to hymself alwaies, to shewe mercie vnto the children of the wicked, so on the other parte, he hath not so bounde his grace, to the children of the faithfull, but that hee maie at his pleasure, reiecte whom he will, yet notwithstanding, he doeth in suche wise order these thynges, that all menne maie easely

Rom. v.

N. 11

sely see, that he hath not made this louyng promises for nought.

M. Wherefore doeth hee rehearse here in the promises to a thousande discentes, whereas in the threatnyng, he made mention but of three or fower?

Exod.xxiiii Num xiiii. Psalm.ciii.

C. To signifie, that God is alwaies more readie to vse gentelnesse and fauour, then roughnesse, or rigour: according as he sayeth of hym selfe, that he is ready to shew mercie, and slowe vnto anger.

Minister.

25.Sondaie The thirde commaundement.

LEt vs come to the iii. commaundement.

C. Thou shalte not take the name of the Lorde thy God in vaine.

Of othes.

M. What is the vnderstandyng thereof?

C. He doeth not onely forbidde to abuse, and blaspheme the blessed name of GOD by periurie, but forbiddeth also all vaine and superfluous othes.

Cyme.

M. May a man then swear lawfully at any

C. Yea verily: when there is iust occasion, that is to say, to maintaine the trueth, when the tyme shall require, and likewise to keepe brotherly charitie emong vs.

M. Doeth he vtterly put vp no othes, but suche as are made to the hinderance of gods honor

C. In one kinde of othe, he teacheth vs a

generall

generall rule, that we neuer vse the name of God, but in feare, and humblenesse, to glorifie his name. For euen as it is holy, and of most worthy praise, so it behoueth vs to take diligent heede, that we vse not in vaine so great name it, that either we may seeme to speake lightly of it, or ministre occasion to other to haue it in small reuerence.

with what reuerence we should name God.

M. How shall this be?

C. We vse it either in praise, or speaking of God, or of his workes, but with all reuerence and honour.

M. What followeth?

C. A threatening, that he will not holde hym innocent, that vseth his name in vaine.

M. Seyng that God prouideth so threatenyngly in other places in a generall rule, that he will punishe all transgressions, what vehemencie is there besides, vnto these words?

C. He doth expressly declare, how in how great estimacion he hath hym, that vseth his name, for so much as he forbiddeth, that he should abuse, that any man should despise it, to the intent, that we might reuerence it the more.

M. Let vs come to the 4. commandement.

26. Sondaie The fourth commaundemente.

C. Remember to keepe holy the Sabboth daie: six daies shalt thou labour,

and

and doe all thy worke, but the seuenth daie is the rest of the Lorde thy God: thou shalt doe no worke in it, neither thou, nor thy sonne, nor thy daughter, neither thy seruant, nor thy handmaied, nor thine Oxe, nor Asse, neither the straunger that is within thy gates: for in sixe dayes GOD made heauen and earth, and all that is in them, and the seuenth daie he rested, wherefore he hath blessed the daie of rest, and made it holy to hymselfe.

P. Doeth God commaunde to labour sixe daies, and rest the seuenth?

C. No, not precisely: but he doth giue men leaue to worke in sixe daies, and maketh a restraint onely of the seuenth, in the whithe he forbiddeth to labour.

P. Are we then bound by gods commaundemente, to restraine one daie in the weeke, from all maner of labour?

C. This commaundement hath a certaine speciall consideration in it: For as touching the obseruacion of holy reste, it belongeth to the ceremoniall lawes, wh che was abolished at the commyng of Christe.

P. Saiest thou then that this commaundement, belongeth peculiarly vnto the Iewes, and that God did giue it onely for the tyme of the olde Testament?

C. Yea

C. Yea verely: as touchyng the Ceremonie therof.

M. Why then, is there any other thing cõteined in it, besides the Ceremonie?

C. There be three consideratiõs, why this commaundement was giuen.

The consderations, for the whiche the Sabboth daie was ordeined.

M. What are they?

C. The first is that it might be a figure to represente our spiritual rest. The seconde for a comely order to be vsed in the Churche. And thirdly, for the refreshyng of seruantes.

M. What is spiritual rest?

C. That wée cease to doe our owne woorkes, that the Lord may bryng forth his woorkes in vs.

M. How maie we thus rest?

C. By mortifyng our flesh, and subduyng the inordinate affectiõs of out nature, to the ende that gods spirite may heare rule in vs.

M. Are we bound to this rest, but one daie in the weeke?

C. Yes, continually: so that when we haue onee begunne to enter into it, we must goe on forward, whiles our life lasteth.

The spiritual Sabboth is cõtinual.

M. Why is there but one daie appointed to represent vnto vs, a thing that meeteth out whole life?

C. It is not necessarie, that the figure doe

resemble in all pointes, the thing it is ordained to present: it is sufficient, if they be like in some pointes.

M. Wherefore was the seueuth daie appointed, rather then any other?

The noumber of vij.

C. The noumber of vii. doeth signifie perfection in the scripture: wherfore the seueuth daie was most meete, to sette out unto vs a thyng that should still continue: moreouer, it putteth vs in remembrance, that our spiritual rest is but begun in this life, neither shall it be perfecte, untill we departe this worlde.

Minister.

27. Sondaie

What is meante by that whiche our Lorde alledgeth here, saiyng that it behoueth vs to rest, for so much as he hath doen the same?

C. When God had created all his workes in sixe daies, he appointed the seueuth to the consideration of his workes. And to the intent we might the more be stirred thereto, he setteth forthe his owne example unto vs, leauing here in nothyng so much to be desired as to become like unto hym.

M. Must we then daielye medicate the workes of God: or is it enough to haue mynde of them one daie in the weeke?

We are bounde to

C. Our duetye is to be exercised daily therein:

in: But for our weakenesse sake, there is one certain daie appointed. And this is that politique order whereof I speake. (daie?

praise God continually in his workes.

M. What order thē is to be obserued that

C. That the people come together, and giue diligent eare to the woorde of God, vse Conmon Praiers, and make profession of their faithe and Religion.

As touchenyng politique order for daies.

M. What meanest thou by thy saiyng, that it was partely ordained for the ease of Seruauntes?

C. That thei whiche bee vnder the power of others, might bee releases somewhat of their labours, the whiche thyng also serueth to the furtheraunce of the common wealthe, for so muche as euery manne hath iuste cause to bee the readier, willyngly to trauaile the other sixe daies, when thei consider, that thei maie take rest the seuenth.

Colos. ii.

M. Let vs now see, how this commaundement belongeth vnto vs.

C. As touchyng the Ceremonie thereof, it is abolished: for wee haue the accomplishement thereof in Christ.

The Ceremonial sabboth is ended.

M. How so?

C. For our old manne is now crucified by the vertue of his death: and through his Resurrection, we are raised againe into a newe-

nesse of life.

M. What is there then in this commaundement, that concerneth vs?

C. We are bounde to obserue the politike order appointed in the Churche, for the hearyng of Gods word, for commyng together, to make common Praiers, and for the right vse of the Sacramentes.

M. And doeth the figure profite vs no more?

C. Yes verely for it leadeth vs to the truth of that thing, whereof the Sabboth daie is a figure: wherbe is, that wee beyng made the true members of Christ, ought to cease from our owne workes, and committe our selues wholy vnto Gods gouernaunce.

Minister.

18. Sondaie. The fifte cōmaūdemēt.

LEt vs come now vnto the second table.

C. Honor thy father and thy mother.

M. What doest thou meane by thys worde, Honour?

VVhat honour is due to our superiours?

C. That children vse humble obedience towardes their father and mother, bearyng a reuerent minde toward them, ready to assiste and aide them, and willing to doe after their cōmaundementes, accordyng to their duety.

M. Procede.

C. God royned also a promes to this commaundement, saiyng: that thy daies maie be

prolonged

prolonged vpon the lande, whiche the Lorde thy God hath giuen thée,

M. What is the meanyng of this promes

C. That God will indue them with a long life, which haue their Father and Mother in due reuerence.

A long life.

M. Howe commeth it to passe that GOD promiseth manne to prolong his life (as if it were a speciall benefite) since this life present is so full of miserie?

C. Though our life be neuer so ful of wretchednesse, yet it is the blessyng of God vnto the faithfull, at the leaste for this one cause, that it is a tokē of his fatherly fauor, in that he nourisheth them here, and preserueth thē.

M. Maie a manne gather of the contrarie parte, that he, who liueth not many yeres, is accursed of god?

C. No: but rather it commeth to passe many times, that our Lorde taketh theim soneest of all out of this world, whom he loueth most dearely.

M. In doyng thus, it seemeth that he keepeth not alwaies promes.

C. What promes soeuer God maketh vs, touchyng the benefites of this worlde, wee ought to take it with this condition, so farre forthe as it shall be expedient for the healthe

Benefits of this world, are promised with condition.

of our soules: For it were a contrary order, not to haue chéef regarde of the soule.

M. And what is to bée saied of them, that be disobedient vnto father and mother?

The punishmēt of children, which disobeye their parentes.

C. God will not onely punishe them with euerlastyng paine in the daie of iudgemente, but he wil execute his vengeaunce also vpon their bodies, here in this worlde, either by shortnyng their life, either punishyng theym by a shamefull death, or some otherwise.

M. Doeth not God speake expressly of the lande of Canaan, in this promes.

Psal.xxxiiii 88.& 115.

C. Yes as touching the children of Israel: but we must nowe take it in a more generall signification, so that in so much as the whole yearth is the Lordes, wée ought to acknowledge that what country soeuer we doe inhabite, God hath giuen vnto vs the same for a dwellyng place.

M. Is there nothyng els to be vnderstand in this commaundement?

C. Though no mention bée made in it expressely, but of the father and mother yet wée muste vnderstande in them all Magistrates, and superiours: for so muche as there is one maner of consideration of them all.

M. What is that?

C. Because GOD hath giuen vnto them

preeminence: for there is none authoritie of parentes, of Princes, of Magistrates, or masters, neither any other office, or title of preeminence, but suche as God hath ordained. Roma. xiii.

Minister.

Hearse the vi. cōmaundement. 29. Sondaie The sixte commaundement.

C. Thou shalt not kill.

M. Is there nothyng for bidden here but open murther?

C. Yes verely: for considering that it is God, who giueth this in commaundement, he doeth not onely giue vs a lawe to restraine our outward deedes, but principally to bridle the affections of our mynde.

M. Thy meanyng is then, that there is a certain kind of murther lyeng priuely in the harte, the whiche is forbidden here of God.

C. It is euen so: for hatred or rancour, and all desire to doe hurt vnto our neighbour, is murther before God.

M. Is it enough then, if we beare no hatered nor malice towardes any man?

C. No: for in that that God condemneth hatered, it is to be vnderstande also, that he requireth of vs to loue all men vnfainedly, procuryng their wealthe.

M. What is the seuenth cōmaundement? The seuēth commaundement.

C. Thou shalt not commit adulterie.

M. What is the effect of this commaundement?

All whoredome is accursed.

C. All whoredome is declared to be accursed of God, and therefore it behoueth vs to refraine from it, except we will prouoke his wrath against vs.

M. Is there none other thing required in this commaundement?

The mynde of the lawe maker is to bee considered.

C. We must alwaies haue regarde to the lawmaker, who considereth not only the outward worke, but rather ý affection of ý hart.

M. What is here more required?

i.Cor.iij. ii.Cor.vi.

C. For so muche as our bodies and soules are the tẽples of the holy spirit, that we kepe them in purenesse: and therefore we must not only be chast, as touching the carnall act, but also in hart: wordes, & behauior, so that there must be no parte in vs defiled, or vnchaste.

Minister.

30.Sondaie The eighte commaundement.

GOe on to the eighte commaundement.

C. Thou shalt not steale.

M. Doeth this commaundemente forbid onely suche robberies, as be punished by common lawes, either doeth it teache any further?

Of theefte.

C. This commaundement reacheth vnto all vnlawfull, and deceiueable occupations, wherebyp we plucke vnto vs, any parte of our neigh-

neighbours substaunce, whether it be by violence, by fraude, or by any other meanes, that God hath not allowed by his worde.

M. Is it enough if a man refraine from the dede doyng, either is it forbidden also to desire any suche thyng?

C. We must alwaies haue a consideration that God was the maker of this Lawe, who, for so much as he is a spirite, hath not onely regarde to robberies, that bee committed in dede, but he considereth as well our secrete enterprises, our deuises and purposes, and the desiers of our mindes, to come by riches through our neighbours losse. Of inward theste.

M. What behoueth it vs then to doe?

C. We are bounde to doe our endeuoure, that euery man may haue his due and right.

M. What is the ninth commaundement? The nineth commaundement.

C. Thou shalte not beare false witnesse against thy neighbour.

M. Doeth God forbid in this commaundemẽt, open periurie before a Judge onely? Either are we charged to make no lie, to the displeasure of our neighbours?

C. Under one kinde he giueth a generall doctrine: meanyng that we maie not speake any thyng, to the reproche of our neighbour falsly, and that we maie in no wise backbite A generall doctrine touchyng othes.

hym, or make lyes of him, whereby he might sustaine losse in his gooddes, or bee hindered in his good name.

M. Wherefore doeth he speake expressely of open periurie?

After customable slaundring, and lyng, there followeth shortly open periurie.

C. To the intent that we might the more earnestly detest this vice of backbityng, and lyng, signifiyng vnto vs withall, that whosoeuer doeth accustome hym selfe to speake slaunderously of his neighbour, or to make any lye to his hinderaunce priuely, hee will not bee ashamed shortly after to forsweare hym selfe openly.

M. Be slaunderous and lyng wordes: forbidden here alone? Either be we also restrained from all euill thinkyng?

That that is euill to bee doen before men, is euill to bee thought before God.

C. Aswell the one as the other, by the reason whiche we haue alreadie alledged: For that that is euill in the doyng before men, is as euill to be willed, or thought before God.

M. Declare this in fewe wordes.

C. Wée are taught by this commaundement, not to iudge ill, or to speake any woordes that sound to the reproche of others, but rather to haue a good opinion of our neighbours, and to maintaine their good fame, so farre forth as the truthe will beare vs.

Minister.

Let

Et vs come now to the laste commaundement. 31. Sondaie. The tenthe commaundement.

C. Thou shalte not couette thy neighbours house: neither shalte thou couet thy neighbors wife: nor his man seruaunt, nor his maide, nor his Oxe nor his asse, neither any thing that is thy neighbors.

M. Seyng the whole law is spirituall (as thou hast said) and for so muche as euery one of the other commaundementes were ordeined, as well to correcte the rebellious affections of the hart, as to forgiue the outwarde doinges, it appeareth that this commaundement is superfluous.

C. In the other commaundementes, God would suppresse our will and affections, but here in this hee vtterly inhibiteth, all euill thoughtes, light motions, sodain affections, yea, though we neuer fully purpose theym, neither consent willingly to doe them.

M. Saiest thou then, that the leaste motion or temptation, that can enter into the thought of a faithfull man, is synne, though he striue against it, and will not by any meanes consent vnto it?

C. It is certaine, that all euill thoughtes, and motions, doe procede out of our corupte nature: whereof I conclude, that the lustes

whiche doe kindle, or stirre vp mans harte to doe amisse. though he neuer consente to doe the thyng, be neuertheleſſe directly againſte this commaundement.

M. This is then briefly thy ſaiyng, that as euill luſtes, whereunto men conſent and ſubiect them ſelues, are reproued as ſinne in the former commaundementes: Euen ſo by this commaundement, God requireth of vs ſuche perfection, that there maie not ſo muche as one euill motion once enter into our hartes, the whiche might prouoke vs to doe amiſſe.

Euery euill motion is a ſynne.

C. Euen ſo I meane.

M. Maie we not now make a briefſomme of the whole law?

C. Very eaſely: for the whole lawe is comprehended in theſe twoo pointes, the one is: that we loue God with all our harte, with all our ſoule, and with our whole mynde: the other is, that we loue our neighbor as our ſelf.

The effecte of the whole law. Math. xxii.

M. What is concluded in the loue of God?

C. To loue hym as our God: that wee acknowledge, and take hym for our ſoueraine Lorde, Maſter, Sauiour, and Father, ſo that hereby our duetie is to loue hym, to feare hym, to honour hym, to put our whole truſte in hym, and obeye hym.

M. What doeſt thou meane by theſe wordes:

des: with all our harte, all our soule, and our whole mynde?

C. It is that we loue GOD with suche a zeale, and feruent affection, that there maie be in vs no desire, no will, no thought, no indeuour contrary vnto his loue.

To loue God with all our hartes.

Minister.

Hat is the meanyng of the seconde poinete?

13. Sondaie

C. As we be naturally inclined to loue our selues, and as this affection doth passe all the reste, euen so our loue towardes our neighbours ought in such sorte to beare rule in our hartes, that it should gide vs altogether, and should be a line and rule, therby to order all our thoughtes, and deedes.

M. And whom meanest thou, when thou saiest our neighbours?

C. I doe not onely signifie our kindred, frendes, and such other as be of our familiar acquaintaunce: but suche as be straungers vnto vs, & more then that, our very enemies.

M. How are we bound to them?

C. There is a bonde, whereby God hath tied all men together, which is holy, and can not be broken by any mannes malice.

M. Then thou wilte saie, if any man hate

vs,

vs, that commeth of hym selfe: And yet by the verie order, whiche GOD hym selfe hath appointed, he ceaseth not to continue still our neighboure, and wee are bounde euen so too take hym.

C. So I meane.

M. Seyng the lawe requireth suche a perfecte seruyng of God, is not euery Christian man bounde, to frame his life after thesame?

No manne can fulfill the lawe.

C. Yes truely: but we haue in vs so muche weakenes, that there is no man whiche fully doeth performe all, that the lawe requireth.

M. Why? doeth God therefore require of vs suche an exquisite perfection, as we be not able to reache vnto?

C. God requireth nothyng of vs, but that whiche we are bounde to doe. But if we giue diligence to frame our liues to this rule sett forthe in the Lawe, then albeit wee bee farre from attainyng vnto the perfection thereof, yet the Lorde will not laie to our charge, our defaulte.

M. Speakest thou generally of all menne, or of the faithfull onely?

C. No man is able to begin to do the least poincte that the lawe requireth, vntill he bee regenerate through the spirit of God. Moreouer, if it were possible to finde out any man

who

who were able to perfo;me some part of that whiche the Lawe demaundeth, it should not be enough to discharge hym before God, fo; the Lo;de p;onounceth, that whosoeuer doth not th;oughly accomplish euery poinct, conteined in the lawe, is accursed. Deut.xxvij. Gala.iii.

Minister.

Ereof we must needes gather, that the lawe hath two distinct offices, acco;dyng as there bee two so;tes of men. 33.Sondaie To what vse the law serueth, touchyng the vnfaithfull.

C. What ells? Fo; as touchyng theym that beleeue not, it serueth to none other purpose but to rep;oue them, and to take from them all maner of occasion, to excuse theym before God: And this is that, whiche saint Paule speaketh, nampng it the instrument of death, and damnation. But as touchyng the faithfull, it serueth to an other vse. ii.Cor.iii.

M. To what?

C. First, the lawe maketh it knowen vnto theym that they can not bee iustified by their wo;kes: and so by humblyng theim, it doeth stirre them to serch their saluation in ch;ist. To what vse the law serueth vs touchyng the faithfull.

Secondly, where as it requireth mo;e then is possible fo; any manne to doe, it warneth them to p;aie vnto God, that he would giue

them

theim strengh, and also doeth put them daiely in remembraunce of their faultes, to beate doune their pride. Thirdlie, it serueth theim in steade of a bridle, to holde them faste in the feare of God.

M. Then albeit, for the tyme of this transitory life, we neuer accomplishe the Lawe, yet it is not to be thought a vaine thing, that it requireth of vs such a perfection: for therby it setteth vp a marke vnto vs, to the ende that we euery one, accordyng to the grace wherwith God hath endued vs, might continually with so muche more feruent affection walke towarde it, and studie daiely more and more to come to it.

C. So it is meante.

M. Haue we not a perfect rule of all righteousnesse, set out in the lawe?

C. Yes: so perfect that God demaundeth none other thing of vs then to folowe it: and contrariwise, God disaloweth and refuseth, whatsoeuer a man taketh in hande to doe besides: For obedience is the onely Sacrifice, whiche he requireth.

A Obedience to the lawe is gods onlie seruice, & the sacrifice that he requireth. i.Samu.xv. Ieremy.vii.

M. To what purpose then doeth all those motions declarations, exhortations and comaundementes serue, which the Prophetes make and Apostles?

C. They

No. 173

C. Thei are nothyng els but expositions of the lawe, whiche leade vs to the obedience of the Lawe rather then drawe vs from it.

M. Yet it seemeth, that the Lawe doeth not set out euery mannes particulare vocation.

C. Whereas the lawe of God prescribeth that we ought to vendes vnto euery manne, that that is his due, wee maie right well gather thereof, what euery mannes duetie is, in his state and callyng: further (as we haue alreadie saied) the residue of the Scripture maketh a more particulare and plaine declaration of the same: for the selfsame thynges, whiche God hath in fewe wordes comprehended, in these tables of his Commaundementes, other partes of the Scripture doe intreate here and there more at large.

Minister.

Eyng we haue now spoken sufficiently of the right seruyng of God (that is to saie, of obedience to his will) whiche is the second part of the honour we owe vnto hym, let vs treate now also of the third poinct.

34. Sond.

The thirde poinct touchyng the true honoring of god is callyng on hym in our neede.

C. Wee haue saied here before, that the thirde maner of honour, whiche he demaundeth of vs, is to call vppon hym and to seeke

for helpe at his hande in all our needes.

M. Doest thou meane, that wee muste call vpon hym alone?

C. Yea: For he chalengeth this, as a peculiar honour due vnto his diuine Maiestie.

M. Since it is so, after what sort is it lawfull for vs, to require succour at mans hande?

C. There is a greate difference, betwene those twoo thynges: For wee call vppon the name of God, to protest that we looke for no helpe but at his hande, hauyng our whole affiance in hym, & in none els: yet in the meane tyme wee seeke the helpe of menne, so farre forth as God giueth vs leaue, and as he hath lent them meanes to succour vs.

M. Then to demaunde succour of menne, is nothyng at all contrarie to this, that wee are bounde to make our Praier onelie vnto God for helpe, for so muche as wee putte not our trust in them, neither seke their succour, but so farre forth as God hath ordained them Ministers, and Bestowers of his goodnesse, to our necessitie and comforte.

C. Ye saie well: And in verie deede, whatsoeuer benefite wee receiue at any mannes hande, we are bounde so to take it, as if God hym selfe did deliuer it vnto vs, for the truthe is, that it is he, who sendeth vs at those thinges

ges by their handes.

M. Is it not then our duetie, to giue thankes vnto men for their benefites, seeyng the lawe of Nature so teacheth?

C. Yes: And it were for no more, but for that it hath pleased God to cal them to suche honour, as to be the dealers and distributers of his benefites: For god in so doyng, doeth hynde vs vnto theim, and will that wee take the same thankfully at their handes.

M. It appeareth by this, that we maie not call vpon Aungelles, or Saincte departed for helpe.

C. It is certaine: for touchyng Saincte departed, God hath not appointed vnto them any suche office, as to helpe vs. And as concernyng his Aungels, although he doeth vse them as Ministers to serue for our healthe, yet is it not his will, that we shoulde cal vpō theim for helpe, either haue our refuge vnto them in tyme of neede.

Neither angelles nor saincte departed, are to be called vpon for any helpe.

M. Then what soeuer is not agreable too the order, whiche God hath sette forthe vnto vs, is repugnaunt vnto his will.

C. I meane no lesse: for if so he we be not contente with that order, whiche God hath by his worde set forthe vnto vs, it is a moste certaine tokeen of infidelitie. Moreouer, if in

An euidence of Gods vnkeen infidelitie.

ſteede of ſekyng vpon God alone, for helpe in all our needs, wee ſhall haue recourſe vnto Aungelles, or any other creatures, puttyng any parte of our confidence in them, we commit therein damnable Idolatrie, by attributyng vnto them that thyng, whiche ought to be peculiarely referred vnto God.

Minister.

35. Sondaie Of Praier.

LET vs come now to the right maner of Praier vnto GOD. Is it enough to praie with the tonge, either is a feruent minde and earneſte affection of the harte also required?

C. The tongue is not alwaie neceſſary in praiyng: but the vnderſtandyng and earneſt affection, are alwaies neceſſarily required.

M. How proue you that?

C. For ſo muche as GOD is a Spirite, he requireth alwaies the hartes. And at all other tymes, so ſpecially in time of Praier, when wee ſhewe our ſelues in his preſence, and enter into communicatio with him: and thereupon he maketh a reſtraine of his promes, ſaiyng: that he will be at hande, to heare onely all the, which call vpon him in truthe. Contrariwiſe, he pronounceth all them accurſed, whiche praie hypocritically, or without

Wee must praie with an hartie affection.

Pſal. 29. 45.

They are curſed of GOD, that praie without hartie affection.

out an earnest affection.

Q. Then all suche Praiers, as bee made onely with the mouthe, bee vnprofitable, and to no vse.

C. Thei bee not onely vnprofitable, but prouoke God to displeasure.

Q. What maner of affection is required, to make the Praier acceptable?

C. We must firste of all haue suche a feelyng of our poueritie and wretchednesse, that wee maie perceiue an earnesse vexation, and greef of mynde, through the lothsomnesse of synne: wee musse also haue a feruent desire to obtaine grace at Gods handes, whiche desire must kindle our hartes, and ingender in vs a feruent Praier.

To pray for things whē we fele not the necessitie thereof, is both vnprofitable, & also offendeth God.

Q. Doe these thynges proceade of our nature? Either are thei giuen vnto vs by the speciall goodnesse of God.

C. God must woorke herein: for we are of our selues dull, and without all iust to praier but the Spirite of GOD doeth stirre vp in our hartes suche sighes, as no tongue is able to expresse, and endueth our mindes with suche a zeale and feruent affection, as God requireth in Praier.

Roma. viii. Galath. iiii.

Q. Doeth this doctrine teache vs, that we ought not to dispose, and stirre vp our selues

to Praier?

Gods spirit is our onlie scholmaster to teach vs to praie.

C. Nothing lesse: but rather contrariwise so oft as we doe feele our selues cold, and not disposed to Praier, wee ought to make our Supplication vnto the Lorde, that it would please hym to enflame vs with his Spirite, whereby we maie be framed to Praier, with suche affection of mynde as we ought to doe.

M. As touchyng the vse of the tunge, thou doest not counpte it vtterly vnprofitable, in makyng of Praiers?

The tongue seruetb, to a good vse in the making of our praier.

C. No: for the wordes whiche the tunge vtereth, doe many tymes help, stirre vp, and confirme the mynde, so that it is not easily drawen from God. Moreouer, for so muche as the tongue is created of GOD for his glorie, aboue all other members of the body, it is reason, that the tunge bee employed by all meanes to that vse: finallie, the verie ferueute affection of the harte doeth many tymes, through a vehemente motion, enforse the toung to speake, though a manne did not purpose so to doe.

M. Since it is as thou saiest, to what purpose it is to Praie in a tanguage, that a man doeth not vnderstande?

To praie in a straunge tanguage, is a mockyng of God.

C. It is verie mockyng of God, and Superstitious Hypocrisie.

Minister.

WHen we make our Praier vnto God, doe we at all aduentures, without sure knowledge, whether we shal obtain any profite, or not? Either ought we to bee surly persuaded that our praiers wilbe hard.

36. Sondaie i. Cor. xiiii. Praier must procede of a sure confidence in Gods promesse.

C. We must haue this euermore as a sure grounde in all our Praiers, that thei shall be accepted of GOD, and that we shall obtain our request, so farre forthe as it shall bee expediente and necessarie for vs: Wherepon Saint Paule saieth, that the right inuocation and praying vnto GOD, proceadeth of faithe. For if wee haue not a sure trust in the mercie of God, it is vnpossible to make our praiers vnto hym arighte.

Roma. x.

M. What saiest thou then of them, whiche be in doubt, wether GOD will heare them or not?

C. Their praiers are vtterly voide, seyng God hath made no promes to any suche prayers: for he saieth, what soeuer we shall aske if we beleue, he will graunt it vnto vs.

whosoeuer doubteth whether God heareth his Praier, obtaineth nothyng. Math. xii. Marke. xi.

M. It remaineth to knowe, by what meanes, and in whose name we may come by this sure confidence, to presente our selues before God, considerynge that wee are vile synners,

3. thynges make vs bolde to aske of god

and farre vnworthy so to doe.

Firste his promes. Psal. 50. 55. Esay. 30. 65. Ierem. xxix. Ioel. ii. Math. vi.

C. First of all wee haue promises of God, whereupon wee must state our myndes, without hauyng any regard of our owne worthinesse. Secondly (if wee bee the Children of GOD) he doeth encourage vs, and pushe vs forwarde with his holie Spirite, to come to hym familiarely, as to our Father: and that we should not bee afraied, to come before his glorious Maiestie (although wee be but as poore wormes of the yearth, and moste wretched synners) he hath giuen vnto vs our Lorde Iesus to bee our Mediatour, to the intent that we by the meane of his merites, hauyng recourse vnto God, might haue an assured trust to finde grace.

2. His spirit Roma. viij. The mediatiõ of christ his owne Soonne. i. Timo. ii. Hebre. iiii. 1. Ihon. viii.

VVe maie not praie, but in the name of our Sauiour Christe. Ihon. xiii. 1. Ihon. ii. Ephes. iii. Hebre. iiii. Roma. viii.

M. Doest thou meane it thus, that we may not call vpon GOD by Praier, vnlesse it be doen in the name of our Sauiour Christe?

C. Yes: for we haue an expresse commaundement so to doe: and in so doyng, wee haue a sure promesse, that through his intercession all our requestes shall be graunted vnto vs.

M. It is not then a foolishe presumption, to presente our selues boldly before GOD, sinte wee haue Christ for our Aduocate, and set hym before vs, vnto the end that God maie for his sake, accepte both vs and our praiers.

C. No verely: For we make our Praiers, as it were by his owne mouthe, for so muche as he hym self openeth the waie for vs, and maketh our Praiers to be heard, yea, and entreateth also continually for vs.

Minister.

LET vs treate nowe of the substance of our Praiers. Is it lawfull for vs to Praie, for all thynges that wee phantasie, either is there a certaine rule to praie:

C. If we should folowe our owne phancyes in makyng our Praiers, thei should be verie euill framed. For we are so blind, that we are not able to iudge what is meete to be Praied for: Moreouer, all our desires are so inordinate, that it is expedient for vs to bridle thē.

M. What is then to be doen?

C. We must learne of God, what is meete to be Praied for, seeyng he alone knoweth what is necessarie for vs, and that he leadeth vs, as it were by the handc, so that wee our owne selues doe nothyng but followe.

M. What instruction hath he giuen vs for Praier?

C. He hath taught vs sufficiently, howe, and wherfore to praie throughout the whole Scripture, but to the entent to bryng vs to one certain and sure marke, he hath set forth

37. Sondrie we may not frame our praiers accordyng to our owne phantasie, but as gide worde teacheth vs, & his holie Spirite directeth vs. Matth. vi.

vnto vs one maner of Praier, wherin he hath briefly comprehended all suche poinctes, as be meete or lawfull for vs to demaunde.

Q. Rehearse that forme of Praier.

C. It is the very same that our Lorde Jesus taught his disciples to Praie. For when thei asked of hym howe thei should Praie, he aunswered, that thei should saie on this wise.

Math. vi. Luke. xi.

The faithefull Praier, whiche our Lorde hym self taught vs.

OUr Father whiche art in heauen,
hallowed bee thy name:
Thy Kyngdome come:
Thy will bee doen euen in earth as it is in heauen:
Giue vs this daie our daiely bread:
And forgiue vs our dettes, euen as wee forgiue our detters:
And leade vs not into temptation:
But deliuer vs from euill.
For thine is the kingdome, and the power and the glorie for euer. So be it.

Or synnes.

Q. For the more easie vnderstanding hereof: tell me how many Articles bee conteined herein?

The diuisiō of the Lordes Praier.

C. Sixe: whereof the three firste doe concerne the glorie of GOD, without any consideration of our selues: the other three touch vs properlie, and concerne our wealthe and profite.

Q. Why

M. Why thē, ought we to desire any thyng of God, that bryngeth no maner of commodiste vnto our selues?

C. This is true, that God of his infinite goodnesse, doeth dispose and order all thynges in suche sorte, that nothyng can tourne to the glorie of his name, whiche is not also profitable vnto vs: so that when his name is sanctified and honoured, hē maketh it reuōn to our Sanctification, and when his Kyngdome commeth, wee are after a sorte partakers thereof: yet notwithstāding, our duetie is at suche tyme as wee aske these thynges, to haue onely regarde to his honour, without any consideration of our selues, or to our owne commoditie.

M. By thy saiyng then, though these thre first petitions are greatlie profitable to vs, yet maye wee not make them for any other purpose, but onely to desire to haue GOD honoured.

C. It is euen so: And likewise, albeeit the thre laste requestes bee ordained, to praie for thynges expedient and necessarie for vs, yet euen in them also, we ought moste earnestlie to seeke Gods honour, so that it muste be the chefe ende and marke, whereunto all our desiryngs and desires be directed.

Minister.

38. Sondaie

LET vs come now to the exposition of it: and before that wee proceade any further: wherefore is GOD named here, Our Father, rather then by some other name?

In what sence we call God Father,

Since in tyme of Praier specially, we ought to haue a stedfast assurance of Gods fauour in our consciences to pleaseth God to be called of vs by a name, whiche soundeth nothyng but all swetenesse, bountie, and mercifulnesse, thereby to driue awaie all doubtfulnesse, feare, and to make vs conceiue a bold courage, to come familiarly into his presence. Wherefore wee come boldly, and familiarly vnto God, euen as a childe maie come vnto his father.

Yea, and with a greate deale more assurance, considering to obtain whatsoeuer we shall desire, for if we beyng euill, cannot chuse but giue vnto our children bread and meate whether ask it, how muche lesse can our heauenly Father refuse to giue vs suche thynges as we haue needed, since he is not onely good, but the verie souerainе goodnesse itself.

Math. vii.

Maie we not proue sufficiently by this (that GOD is named our Father) the same thyng whiche we affirmed touchyng Christ:

that

that our Praier ought to be grounded, vpon sure truth, his merites and intercession.

C. Yea certainly: for God vouchsafe to acknowledge vs none otherwise to be his children, but onely in so muche as we be the members of his Sonne Christe.

M. Wherefore doest thou not rather call God thy Father, then our Father, as it were of his Sonne Christe.

C. Euery faithfull man ought right well call GOD his Father particularely: but in this forme of Praier, our Sauiour Christ doth teache vs to Praie in common, that we might remember thereby the vnity and charitie which wee owe to our neighbours in our Praiers, and to vse them, not to serue onely for our selues.

M. What meane ye by this clause: Which art in heauen?

C. It is as muche to sayeth as to name hym highly, and incomprehensible.

M. To what purpose serueth that?

C. That when we call vpon hym by praier, we might learne to lift vp our minds, and to withdrawe our minds from thynkyng any thyng of hym worldly, or yearthly, and that we should not measure hym by our fleshly iudgement, and so make hym subiecte

VVhy wee call hym our Father.

In what sense wee wishe the seruyng of Gods glory.

to our will and appetite, but rather that wee
mighe with all humblenesse of minde honour
his excellẽt maiestie, and also that wee might
have occasion, to put so muche the more our
trust assuredly in hym, consideryng that he is
Loyde and Maister of all.

Minister.

38. Sondaie The firste petition.

MAke an exposition of the firste pe-
tition.

C. The name of God is his ho-
nour and renoume, wherebye he is
sanctified and praised emong men: therefore
wee desire that his glorie maie bee advanced
above all thynges, and everywhere.

M. Doest thou meane, that this his glorie
maie sither encrease or diminishe?

In what sense wee wishe the settyng forthe of gods glory.

C. No verely in it self: But the meanyng
hereof is, that it may be knowen, as it ought
to bee: and that all the woorkes whiche God
doeth, maie appeare unto menne to bee glo-
rious, even as thei bee in verie deede, so that
he might by all meanes be magnified.

M. What doest thou meane in the seconde
request by the Kyngdome of God?

The second petition wherin the Kyngdome of God consisteth.

C. This Kyngdome consisteth principal-
ly in two poinctes: that is to saie first in that
hee gouerneth his electe through his holie
Spirite: and againe in that he destroieth the
wicked,

wicked, whiche will not become subiectes to his Kyngdome, to the ende that it maie euidently appeare, that there is no power able to withstande his power.

M. What vnderstandest thou in prayeng: that this Kyngdome maie come?

C. That it would please God from daie to daie, to encrease the number of his faithefull flocke, that he would continually more and more, bestow the gifteſ of his holy Spirite emongst them, vntill the time come, when thei shall bee fully replenished: that he would also cause the lightes of his truthe, more and more to shine, and that he would in such wise make his iustice to be knowen, that the Deuill and his Kyngdome of darkenesse maie come to vtter confusion, and that all wickednesse maie be cleane abolished, and rooted out.

The kyngdome of Christe.

M. Is not this request performed daiely?

C. It is partly fulfilled: yet we desire that it may be continually encreased and aduaunced, vnto suche tyme as it shall come to full perfection: whiche thyng shall be at the daye of Iudgement, what time God alone shall be magnified, and all creatures shall bee abased, and subiect vnto his Maiestie, and so he shall bee all in all thyngeſ.

The perfect state of Christes kyngdome.

40. Sondaie The thirde request touchyng the accomplishmente of Gods will.

In what sente praiest thou, that Gods will maie be doene?

C. That all creatures maie bee subiecte to hym, and obeye hym in suche sorte: that whatsoeuer is doen, maie be pleasaunt to hym.

Q. Doest thou meane then, that nothyng maie bee doen contrary to his will?

C. Our request is not onely, that he would bring all thinges to passe, as he hath appointed by his vnsearcheable counsaile, but that he would beate downe all rebellion, so that all willes maie obeye his will onely.

Q. Full obeying, doe we not vtterly refuse our owne willes?

C. Yes vtterly: And we praie not onely, that he would bring onebright for the desires as be against his will, but that he would also create in vs newe mynides, and newe hartes, that our doune will beeyng force a parte, his Spirite maie worke suche a will in vs, as maie bee in all poinctes agreable vnto hym.

Q. Wherefore putest thou vnto: In yearth as it is in heauen?

How Gods will is doen in heauen?

C. Because the Angelles, whiche bee his heauenly Creatures, doe nothyng but to please hym, without any motion to the contrary, we desire that the like maie be doen in yearth

yearth, and that all men maie be framed unto a like willyng obedience.

Minister.

Come now to the second parte what doest thou meane by thy daily bread whiche thou askest?

C. That word containeth all thinges, wherewithe we haue meate in this presente life, not onely as touchyng meate, drinke, and clothes, but all maner of thinges, that God knoweth to be expedient for vs in this world, whereby we maie haue the fruition of his benefites in quietnesse.

41. Sondaie The fourth petition. What is meante by our daiely breade?

Q. Why beggest thou of God thy daiely nourishemente, since he hath given a charge vnto all men, to gete their liuyng with the labour of their handes?

C. Albeit we are commanded to labour for our liuyng, yet all our labour, diligence, and prouisiõ that we can make, is not able to procure vs liuyng, but the onely blessyng of God vpon our handes and trauaile, which prospereth the thynges wrought about in his name. Moreouer, this is to be considered, that it is not meate or drinke that nourisheth vs, notwithstandyng we be commanded to make prouision for those thynges, but the power of God maintaineth our life, and wee

God muste blesse our labours.

vse them onely as instrumentes.

M. Why callest thou it, Our breade, since we desire that it maie be giuen vs?

C. Thaddeuseth of the onely bountifulnesse of God, whose pleasure it was so name it ours, albeit it is nothyng at all vnto vs: and againe, by this woorde we are put in remembraunce, not to desire an other mannes breade, but that onely, whiche wee shall come by, by honest and lawfull meanes, agreable to Gods ordinaunce.

M. Why saiest thou this maie, and daiely?

VVherfore wee call it daily bread

C. These two woordes doe teache vs to bee contented, and not to wishe more then is sufficient for our necessitie.

M. Seeyng this is the common prayer belongyng indifferently vnto all men, howe is it that the riche (whom hath prouided aboundance of goodes (for a long time) maie make this petition for one daie?

God maketh daily our labour.

C. All men, bothe riche and poore must vnderstande, that what goodes soeuer thei haue thei ran nothyng profite thereby, but so farre forthe as is pleased God to giue them the vse thereof, so that when we haue plenty, yet we haue nothyng vnless he of his goodnesse giue vs also the fruition and vse of the same.

Adiuisteriu

What

What is contained in the fifte request? That it would please God to forgiue vs our debtes.

Q. Is there any man living so iuste, that neeth not to make this request? No surely: For our Lorde Iesus prescribed this forme of praier to his Apostles, for the behoufe of his whole Church: So then whosoeuer would exempt himself from this, refuseth to be of the companie of Christes flocke: and yet euerie leaf of the Scripture doeth plainly resiste, that he make perfecte manne that is, if he would alledge one poinct to iustifie himself thereby before God should be found fruitle in euerthousande more in these therefore, that euerymanne haue ascourse continually vnto Gods mercie.

Q. After what sorte thinkest thou that our synnes be pardoned vnto vs?

A. Even as the verye wordes of Christ doe sounde forth, inasmuche as our synnes be debtes, wherefore we be holden fast vnto, answer the dauntedness of euerlasting damnation, we make suppliant vnto God, of the mouth of his mere good will, pardon vnto vs.

Q. Then may we seeke then, that we obtaine forgiuenesse of our synnes, by the frauncheses of God onely?

42. Sondaie The fifte petition. There is none so holy that hath not nede to aske GOD forgiuenes of his sinns and debtes. Iesus.

Here byd tes are meet synnes.

In what sorte our synnes are forgiuen.

C. Yea: For wee can by no meanes make amendes for the least fault that we haue committed, if God did not vse his bountifull liberalitie towardes vs, by forgiuyng them freely euery one.

M. What profite commeth to vs by that, that we are pardoned our synne.

The fruicte of Remissiō of synnes.

C. By this meanes we are as acceptable vnto God, as if wee were iuste and innocent, and also our consciences be surely persuaded of his Fatherly loue towardes vs, whereby we attaine to euerlastyng life and felicitie.

M. When thou makest thy praier that he would pardon vs our debtes, euē as we pardō our debters, doest thou meane hereby that wee deserue to haue our synnes forgiuen, in that that we forgiue other men their faultes?

Our synnes bee pardoned freely.

C. No verelye, for by that meanes we should not haue pardon of our synnes freely, neither should the remission of them bee sufficiently grounded vpon the satisfaction, whiche was made in the death of Christ as it ought to be, but in that that wie forget the wronges doen vnto vs, wee followe his example in gentlenesse and mekenesse, and now to declare that we are his children, he hath giuen vs this as a badge to be knowen by, and to certifie our selues that we are so. On the other parte also,

be

he doeth vs to wit, that we maie loke for nothing of hym but extremitie and rigor, if we be not readie to pardon, and to shewe fauour vnto them, whiche be in fault towardes vs.

M. Thou meanest then, that God here refuseth to take thē as his children, which can not forget wronges committed against thē: and that thei should not thinke theim selues to be partakers of the heauenly forgiuenes.

whom God refuseth to coumpte as his childrē.

C. Yea verely: and also to the ende that all menne might haue knowledge, that the selfe same measure whiche thei mette vnto other, shall be paied vnto them againe.

M. What is the next petition?

C. Leade vs not into temptation, but deliuer vs from euill.

Minister.

MAkest thou but one requeste of this?

C. No: for the second parte doeth expounde the first.

43. Sondaie The sixte petition. Roma. vii. d Galath. v. i. Corin. x.

M. What is the substance of this petition?

C. Wee desire that God doe not suffer vs to fall to wickednesse, neither peruerte vs to be ouercome of the deuill, nor to be lead with the naughtie lustes of our flesche, whiche continually warre against vs: but that he would giue vnto vs power to withstande them, holdyng vs vp with his handes, and keeppyng vs

alwaies in his fauegard, to bee our protector and guide.

M. By what meanes is this brought too passe?

C. What tyme GOD doeth guide vs by his holie Spirite, therby rauisyng vs to loue goodnesse, and to hate euill, to sreke after righteousnesse, and to flie from synne: for by his holie Spirite wee ouercome the Deuill, Synne, and the Flesche.

M. Hath euery manne neede thus to bee guided?

C. Yea euery manne: for the Deuill wa-
i.Peter.v. cheth continually for vs, euen as a roaryng lion ready to deuour vs, and wee on the other parte be so feble and fraile, that he would out of hande ouercome vs, if God did not bothe strengthen vs, and giue vs the victorie.

M. What signifieth this worde tẏptacion?

What is temtation? Gene. 6. viii

C. The wilie guiles, and subtill assaultes of the Deuill, wherewith he assaulteth vs, for as muche as we are naturally apte to bee deceiued, yea, ready to deceiue our selues, and our will is wholie bente to dooe euill, and no whit to doe good.

M. But wherefore requirest thou of God, that he dooe not leade vs into temptation, sinee that is an office belongyng peculiarlie

to

to the Deuill.

C. God of his infinite mercie vouchsafeth preserue his faithfull, not sufferyng the Deuill to lead them out of the waie, neither permitting that they haue the vpper hande of them, so likewise he doeth not vnreyne vp, caste of, and withdrawe his graces from suche as he will punishe, but also he deliuereth them to the Deuill, committyng them vnto his tirannie: he striketh them with blindnesse, and giueth them vp into reprobate mindes, that thei become vtterly slaues vnto Synne, and subiecte to all temptations.

Q. What meaneth the clause which followeth: For vnto thee belongeth the Kyngdome, and the power, and the glory for euer.

C. It putteth vs again in remembraunce that our praiers do ground vpon God, and vpon his mighte power and goodnesse, and not in any thing that is in vs, since we of our selues dee vnworthie onlie to open our mouthes to call vpon hym again; we are taught therebyto continue all our Praiers, in the praisyng of his power and goodnesse.

Q. Is it not lawfull for vs, to aske any other petition or thyng, then is here rehearsed.

44. Sondaie

C. Albeeit wee are not forbidden to vse other wordes and to frame them also after an other sorte, yet there can no praier bee acceptable vnto God, vnlesse it bee in effecte and sence framed after this, which is vnto vs as it were a perfecte rule, whereby to praie as we ought to doe.

M. It seemeth now conueniet time to come to the fowerth poinct, touchyng the honour due vnto God.

The fourth kind of honoue due vnto God.

C. Wee haue saied alreadie, that it consisteth in acknowledgyng with the harte, and in confessyng with the mouthe, that God is the authour of all goodnesse, that thereby we maie honour hym.

M. Hath God set forthe no rule to teache vs, how we should doe this?

C. All the examples in the Scripture, of praisyng and thankes giuyng, ought to bee as rules vnto vs.

M. Is ought thyng contained in the lordes praier, touchyng this matter?

C. Yes, for in that we praie that his name maie bee glorified, we desire also that all his workes maie be seen (accordyng as thei bee in deede) extolled and praised worthy in suche sorte, that if the vnrighteous, were maie thereby praise the vprightnesse of his iuggements, if

he

he pardon our faultes, we maie thereby haue occasion to magnifie his mercy, when he performeth his promes, wee maie acknowledge hym to be the infallible truthe, lastly we require that ther be nothing at all doen, wherin the brightnesse of his glorie be not shewed forthe vnto vs, and this is to giue vnto hym the laude and praise for all goodnesse.

M. What conclusion maie we gather of al that we haue hecherto spoken?

C. We maie well conclude of this, the saiyng of Christe, that this is life euerlastyng, to knowe the verie liuyng GOD, and hym whom he hath sent, our Sauiour Christe, to knowe hym. I saie, to the ende to render due honoure vnto hym, that thereby he maie become vnto vs not onely a Lord and Master, but also a Father and Sauiour, whereby also we on the other part maie be his seruaunte, his children, and a people wholie consecrated to his glorie.

Ihon.xvii. what euerlastyng life is. Marke.i.

Verstelle

W[illegible] Christ the meanes, to come by [illegible] Estate so excellent?

C. He hath for the same purpose left vnto vs his holie word [illegible] which is vnto vs as it were an entrance into the kingdome of heauen.

45. Sonday Euerlasting life is offered and preferred vnto vs by Gods woorde.

M. Where shall we serue for this his worde?
C. It is conteined in the holie scripture.
M. Howe must wee vse this woorde, to haue this profite by it?
C. Wee must ouerrule it beyng perfectly persuaded thereof in our consciences, as of an vnwoorthie truthe sente downe from heauen, submittyng our selues vnto it with due obedience, holdyng it hartely with a feruente and vnfeigned affects, hauyng it so printed in our hartes that we maie followe it, and confirme our liues wholie onto it.

VVee must giue diligēt labour to learne gods woorde.

M. Doe all these thinges lye in our power?
C. Yea, not one of them all but God woorketh them in our hartes with his wise, by his holie Spirite.
M. Is it not required of vs parte, that we take parte and doe our diligence, both to heare and to read this doctrine, whiche is set forthe vnto vs?
C. Yes doubtlesse: and first it is requisite, that euery man priuately in his owne house, geue hymselfe to the vse of this woorde, but principally euery man is bounde to haunt duely sermons, made in the congregation of Christ, where this worde is expounded.
M. Thinkest thou then, that it is not enough, that euery man vse gue diligence,

to

ses of God in our hertes, how canste thou attribute, or giue this propertie vnto the Sacramentes?

C. There is a greate difference betweene the one and the other: For Gods Spirite is he alone, who in verie deede is able to touche and moue our hertes, to illuminate our mindes, and to assure our consciences in suche sore, that all those ought to be accompted his onely woorkes, so that the whole praise and glorie hereof, ought to bee giuen vnto hym onely: Notwithstanding it hath pleased our Lorde to vse his Sacramentes as second instrumentes thereof, according as it seemed good vnto hym, without diminishyng any poinct of the vertue of his Spirite.

The difference betwene gods Spirite and the Sacramentes.

P. Thou meanesse then, that the efficacie of the Sacramentes doeth not consist in the visible signe, but wholie in the woorkyng of the Spirite of God.

C. I meane euen so: According as it is Gods pleasure, to worke by meanes by hym ordeined, without any derogation therby to his glorious power.

P. What moued God, to institute suche instrumentes or meanes?

C. He ordeined them to helpe, and comforte our weakenesse: for thine were of a spirituall

The Sacramētes were ordained to helpe our infirmitie.

nature, as the Angels are, then we were apt to cōsider, both God and his manifolde graces after a spirituall maner also. But for as muche as wee are clogged with yearthly bodies, as was nedefull for vs, that God did institute sensible signes, to represente vnto vs Spirituall and heauenly thinges: for otherwise we could not comprehende them. Moreouer, it is necessarie for vs, that all our sences bee exercised in his holy promes, that we might bee the better stablished in the same.

Minister.

47. Sondaie The Sacramentes are necessarie.

SInce God hath ordeined his Sacramentes for our necessitie, it were a poinde of arrogancie and presumption, to thinke that they might be ouerwell left of as vsed.

C. Yea, I trutche, so that whosoeuer doeth willingly forbeare the vse of them, esteemyng theim as thynges more then needeth, he dishonoureth Christ, he refuseth his grace, and doeth quenche his holie Spirite.

M. But what assurance of Gods graces be the Sacramentes able to giue, seyng both the godlie and wicked doe receiue them?

C. Albeit the Infidelles and wicked doe make the grace (whiche is presented vnto them by the Sacramentes) of none effecte, yet

yet it foloweth not, that their office and propertie is suche.

M. How, and when is it, that the Sacramentes haue their effect?

C. When a man receiueth them in faithe, seekyng onely in them Christe, and his grace.

M. What meanest thou by sayyng that we maie seeke nothyng els but Christe in them?

C. I signifie thereby, that we maie not occupie our mindes in considerynge the outward signes, as though we would seeke our saluacion in them: neither maie we imagine that there is any peculiar vertue enclosed in them: but contrariwise we take the signe for an aide, to leade vs straight to Christe, and to seeke in hym saluacion, and all our felicitie.

M. If faithe then be required in the ministration of them, how are thei geuen vnto vs, to strengthen vs in the Faithe, and to assure vs of Gods promises?

C. It is not enough that faith be once begun in vs for a time, but it must still be nourished and maintained, so that it maie growe daily, and be increased in vs. For the nourishment, strength, and increase thereof, God hath geuen vs the Sacramentes, the whiche thyng Saint Paule declareth saiyng: That the vse of them is to sealle the promises of

VVhen the Sacramente doth take their effect.

How Christ ought to be sought out in his Sacrementes.

The Sacramentes bee meanes too nourishe our faithe.

Rom. iii.

God.

Godpin our hartes.

M. But is not this a token of infidelitie, when we do not believe the promises of God, vnlesse thei be confirmed vnto vs by some visible signe, as an ayde loyned vnto them?

Gods children are not fully perfite in this life.

C. It is a token of a weake faithe, and yet the faithe of all the children of God is suche, notwithstanding, thei cease not therefore to be faithfull, albeit thei have not as yet attained vnto the perfection thereof. For so long as we liue in this worlde, there abideth continually certaine remnaunte of vnbelief in our flesh: and therefore we muste inde auoir by all meanes continually to profite, and encreake in faithe.

Mr. Mouffet.

48. Sondaie How many Sacraments there bee.

How many Sacramentes bee there in the Church of Christ?

C. There be but two, which bee common vnto all mieine, and whiche Christe himselfe ordained for the faithfull.

M. What bee thei?

C. Baptisme, and the holie Suppere.

M. In what poinctes doe thei agree, and wherein differ thei the one from the other?

Of Baptisme.

C. Baptisme is vnto vs an entrie into the Church: For it witnesseth vnto vs, that

where

where as wee were before straungers from God, he doeth now receiue vs into his familie. The Supper of the Lorde is a testimonie vnto vs, that God will nourishe and refreshe vs with foode, euen as a good Master of an house studieth to sustain, and fede suche as be of his housholde.

M. To the ende that we maie vnderstande them bothe so muche the better, let vs consider them a parte one after an other: firste, what is the signification of Baptisme?

The signification of Baptisme. Roma. vj. Ephes. iii.

C. It standeth in twoo poinctes: first, our Lorde representeth vnto vs herein the remission of synnes: secondly, our regeneration.

Minister.

W Hat similitude hath Water with those thynges, that it maie represente them?

49. Sondaie The misterie of the water in Baptisme.

C. First the remission of synnes, is a maner of washyng, wherebyo our Soules are clensed from their filthinesse, euen as the filth of our bodies is washed awaie with water.

M. What saiest thou of regeneration?

C. Because the beginnyng of our regeneration stãdeth in the mortification of our nature, and to the ende that wee become newe creatures through the spirite of God, therefore the water is powred vpon the head to signifie that we are deade and buried, and that

Therefore the water is poured on the hed.

in suche sorte, that our risyng againe into a newe life, is therewithall figured in that, that the powryng of the water, is but a thyng of a very short continuance, and not ordeined that we should bee drowned thereby.

M. Thou meanest not, that the Water is the washyng of our soules.

The water doeth not cleanse vs, but the bluodde of christ only. 1.Ihon.i. ii.Peter.i.

C. No: for that belongeth to the blood of our Sauiour Christ alone, whiche was shed that all our filthe might bee wiped awaie, and that we might be compted pure, and without spot, euen before God: the whiche thing then taketh effecte in vs, what tyme our consciences bee sprinckeled therewith by Gods holy Spiritie, but the Sacramente doeth testifie and declare it vnto vs.

The water is not a bare signe. The promes ioyned to it.

M. Meanest thou then, ẏ the water standeth in none other steede vnto vs, but as a figure?

C. It is suche a figure, as hath the veritie ioyned vnto it: for God keepeth his promes, and deceiueth no manne: wherefore it is certaine, that Remission of synnes and newnesse of life, is offered vnto vs in Baptisme, and that we receiue the same there.

M. Is this grace receiued indifferently of all menne?

C. No: For diuerse through their wickednesse, cause it to stande them in no steade, ne-

uertheleſſe,

uertheleſſe, the Sacramente looſeth not his propertie, albeeit that none feele the comfort thereof, but onely the faithfull.

M. What thyng is that: whereby our Regeneration is wrought in vs?

C. By the Death and Reſurrection of our Sauiour Chriſte: For his death ſtandeth in this ſteade vnto vs, that by it our olde Adam is crucified, and our ſynfull Nature is as it were buried, ſo that it beareth no more rule in vs. As touching the newneſſe of life, which is to bee obediente to Gods will, that we obtaine by his Reſurrection.

wherby we are renued in ſpirite.

M. Howe doe wee obtaine this grace in Baptiſme?

C. Becauſe wee are there cloathed with Chriſt, and endued with his holie ſpirite, if ſo be that we make not our ſelues vnworthy of his promiſes, whiche be there giuen vnto vs.

M. As touchyng our parte: What is the right vſe of Baptiſme?

C. The right vſe thereof ſtandeth in faith and repentaunce: that is, in that wee be ſure, that we haue our conſcienees cleanſed in the bloud of Chriſt: and in that we bothe feele in our ſelues, and make it knowen to others by our workes, that his ſpirite abideth in vs, to mortifie our affections, and ſo to make vs re-

wherin the right vſyng of baptiſme ſtandeth.

ready to doe the will of God.

Minister.

50. Sondaie The Baptisme of infantes.

SEyng all this is required in the right vsyng of Baptisme, how is it that little children bee Baptized?

M. I did not meane that faithe and repentaunce, ought alwaies to goe before the ministration of the Sacrament: for that is onely requisite in them that be of age and discretion, so that it is sufficient, if the little children shewe forthe the fruites of Baptisme, when thei are come to sufficient age to knowe it.

M. How wilt thou proue, that there is no inconuenience in this doyng?

Deut. x. xxx Ieremie. iiii.

C. For in like maner Circumcision was a Sacrament of repentaunce, and Moses and the Prophetes doe witnesse, and also a Sacrament of faithe, as saincte Paule teacheth, and yet God did not debarre little Children, from the receiuyng of the same.

Roma. iiii.

M. No: But arte thou able to proue sufficiently, that there is a good reason, that thei should bee receiued to Baptisme, as that the other should be Circumcised?

The promises which were made to the Iewes onely, are now offered vnto all menne.

C. Yea: for the same promises, which God did make in time past to his people of Israel, are now extēded vnto al cōtres of the worlde.

M. And followeth it therfore, that we must

vse

vse also this signe?

C. Yea, if we will consider the thing effectually: For Christe hath not made vs partakers of that grace, which belongeth in tyme paste to the children of Israell, to the entente he would in vs diminishe or obscure it, but rather to shewe forthe his goodnesse more euidently, and in greater abundaunce.

M. Doest thou coumpt then, that if we did deny Baptisme to little children, the grace of God should bee diminished by the commyng of Christe?

C. Yea surely: For wee should bee by that means destitute of the expresse signe of gods bountifull merey towardes our children, the whiche thyng thei that were vnder the lawe had: And in verie deede this thyng serueth highly to our comfort, and to the stablishyng of the promes, whiche hath been made vnto vs from the beginnyng.

M. Thy mynde is then, that for as muche as it pleased God in old tyme to declare hym selfe to bee our Sauiour, yea, of little children and that he thought it also good to seale his fauorable promes in their bodies, by an outward Sacramente, that therefore it is verie good reason, that there bee no lesse tokens of assurance after Christes commyng, since the

selfsame promes continueth stil, and is more openly vttered, aswell by worde as deede.

C. Yea: and moreouer it seemeth a thyng worthie of notable reprehension, if menne would doe so muche wrong vnto children as to deny them the signe, whiche is a thyng of lesse price, since the vertue and substaunce of Baptisme belongeth vnto them, whiche is of muche higher estimation.

M. For what consideration ought wee to Baptise little children?

To what purpose childrē are Baptised.

C. In tokē that thei are enheritors of the blessyng of God, whiche is promised to the seede of the faithfull, that when thei come to age, thei should bee instructed what the meanyng of Baptisme is, to profite themselues thereby.

Minister.

51. Sondaie. Of the lordes Supper.

LEt vs now speake of the supper, and first what is the signification thereof?

C. Our lorde ordeined it, to put vs in assurance, that by the distribution of his bodie and bloud, our soules are nourished, in the hope of life euerlastyng.

M. Why is it that our Lorde representeth vnto vs his bodie by the bread, and his bloud by the wine?

C. To signifie vnto vs, that what proper-

tie

tie the bread hath towardes our bodies, that is, to feede and sustaine theim, in this transitorie life, the self same propertie also his body hath touchyng our soules, that is, to nourishe theim Spiritually. And in like maner as the wine doeth strengthen, comforte, and reioyce man, euen so his bloud is our full ioye, comforte, and spiritual strength.

Christ offereth to vs his body by the breade, & his bloud by the wine

M. Doest thou meane, that wee must bee in deede, partakers of the bodie and bloudde of the Lorde?

C. I meane so: For since the whole truste, and assurauncе of our saluacion, doeth consist in the obedience, wherche he hath performed vnto God his father (in that that God doeth accepte and take it, as if it were oures) wee must firste possesse hym, seyng that his benefites doe not belong vnto vs, vntil he haue first giuen hym self vnto vs.

The onelie staie of our trusto.

M. Why did not Christe giue hym self vnto vs, what tyme he gaue hym self to bee crucified, that thereby we might be brought into the fauour of God his Father, and be deliuered from damnacion?

C. Yes: But that doeth not suffice, vnlesse we doe receiue hym withall in suche sorte, as we may feele in our consciences the fruit, and efficacie of his passion.

M. Is not faithe the ready meanes, to receiue Christ by?

After what sort we receiue christ.

C. No doubt: and not onely in that we beleue, that he died and rose againe, to deliuer vs from euerlasting death, and to procure vs also euerlasting life, but also by that he dwelleth in vs, and is ioyned with vs, as the heade with the members, to the ende to make vs partakers of all his graces, by the force of this ioynyng together.

Minister.

5 x Sondaie

HAue we Christ ioyned vnto vs by none other meanes, then by his Supper?

C. Yes: for we receiue Christ with the fruition of his benefites, by the preachyng of his Gospell, as S. Paule witnesseth, in that that our Lorde Iesus doeth promes vs therein, that wee are bone of his bones, and flesche of his flesche: and againe, that he is the Breade of life, whiche came doune from heauen to nourish our soules: and in an other place, that wee are one with hym, euen as he hymself is one with his Father, and suche like.

i. Corin. i.

Ephes. v.

Ihon. vi.

Ihon. xvii.

M. What is there more to bee had in this Sacramente? Or to what vsedaeth it serue vs besides?

C. This

C. This is the difference, that this our ioinyng together is more euidently, and plēteously set foorthe vnto vs: albeit our Sauiour, be in very deede exhibited vnto vs, bothe by Baptisme, and by the Preachyng of his woorde, yet that is put in a parte, as it were, and not fully.

Q. What is it then breefly, that wee haue by this signe of Bread?

C. That the bodie of our Lorde Iesus, for so muche as it was once offered vp for vs, in Sacrifice, to bryng vs vnto Gods fauour, is now giuen vnto vs, to assure vs, that wee are partakers of his reconciliation.

what doeth the signe of breade teache vs?

Q. And what haue we by ý signe of Wine?

what is signified to vs by the wine?

C. It assureth vs, that as our Lorde Iesus did shedde his blood once one the crosse, for a full price and satisfaction of all our synnes, euen so he now giueth it vnto vur Soule to drinke, wherebyy wee should not doubte to receiue the fruicte and benefite thereof.

Q. By these thyne aunswere I gather, that the Lordes Supper doeth directe vs, to the death and passion of our Sauiour Christ to the entent wee maie bee partakers of the vertue thereof.

The lordes Supper is not a Sacrifice propiciatorie.

C. It doeth so, for euen then the onely and euerlastyng Sacrifice, was offred vp for our

redemptiō. Wherefore there remaineth now nothing els, but that we should haue the fruites thereof.

M. This Supper, was is not then ordained, to offer vp the bodie and bloudde of our Sauiour, to God his Father?

Christ alon is the euerlastyng Bishoppe. Math. xxvj. Hebre. v.

C. No: for there is none but he alone, vnto whom that office belongeth: for so muche as he is the euerlasting sacrificer, but the charge that he hath giuen vnto vs, is, that we doe receiue his bodie, and not offer it.

Minister.

53. Sondaie The ordainyng of. ij. signes, was for oure weakenesse

Wherefore bee there twoo signes instituted?

C. Our lorde did that to help our infirmitie, signifyng that he is as well the drinke, as the meate of our soule, to the ende wee might bee content to seeke our nourishement fully and wholie in him, and no where els.

M. Doeth the seconde signe whiche is the cuppe, belong indifferently vnto all men?

C. Yea, and that by the commaundemente of our Sauiour Christe, contrary wherevnto we maie in no wise doe.

M. Receiue we in the Supper onely the tokens of the thinges afore rehearsed, either are thei effectually in deede there giuen vnto vs?

C. For

C. Yes, so muche as our Sauiour Christe is the churche it self, it is moste certaine that the promises, whiche he made at his Supper be there in deede accomplished, so that which is figured by the signes is truely performed: so then, according as he there made promes, and as the signes doe represente, there is no doubt, but he maketh vs partakers of his verie substaunce, to make vs also to growe into one like with him.

M. How maie this bee doen, seyng the bodie of our Sauiour Christe is in heauen, and we are here as pilgrimes on the yearth? How wee receiue christ in the Supper.

C. Verily it commeth to passe by the wonderous and vnsearcheable workyng of his Spirite, who joyneth earthly together, thynges beyng farre asonder in place.

M. Then his bodie is not presently included in the bread, neither his bloud conteined within the cuppe.

C. No: but cleane contrariwise, if we will haue the substaunce of the Sacramente, wee muste lifte vp our hartes into heauen, where our Sauiour Christe is in the glorie of his Father, from whence we haue sure hope, that he will come for our redemption: and therefore we maie not searche hurtin these corrupte Elementes. what is to bee doen if we will receiue the substaunce of the Sacramente.

M. So

M. So then thy iudgemente is, that there bee twoo thynges in this Sacrament: The substaunce of Breade and Waine, whiche wee see with the eye, touche with our handes, taste with our mouthe: and also Christe, by whom our soules are inwardly nourished.

Pledges of our resurrection.

C. You saie truthe: and in suche sorte that wee haue therewith also a sure token and as it were a pledge of the risyng againe of our bodies, in so muche as thei are alreadie made parcakers of the signe of life.

Minister.

54. Sondaie i. Corin. xi.

HOw ought this sacramēte to be vsed?

C. Saiint Paule teacheth the right maner of the vsyng thereof: whiche is, that euery manne examine hymself, before that he come unto it.

M. Wherein ought a manne to examyne hym self?

C. He must consider whether he bee a true member of Christ?

M. Wherby maie a man haue a sure knowledge thereof?

The sure tokens of a true Christian.

C. If he haue true faithe and repentaunce and doee loue his neighbour with an unfained loue, not keepyng in his harte any rancour, hatred, or debate.

M. But is it requisite to haue a perfecte faithe,

faithe, and perfecte loue?

C. We mustte needes haue bothe sounde, right, and not counterfeited: but to speake of suche a perfection, as vnto whiche nothyng can be added, it can not bee founde in manne: also this Supper had been a thyng ordained in vaine, if none were meete to come to it, vnlesse he were throughly perfecte.

M. By this sayyng, our imperfection doeth no whit hinder vs from commyng thereunto.

C. Rather contrartwise it should stand vs in no steede, if we were not imperfecte: for it is an helpe and succour against our infirmitie.

M. Doe these twoo Sacramentes serue to none other ende, but to support and beare vp our imperfection?

C. Yes: thei are also signes and badges of our profession, that is to say, by them we protesse openly, that wee are the people of God, and make open profession of our Christian Religion.

M. What shall we then iudge of hym, that refuseth to vse them?

C. We ought not to compte hym a christin man: For in so doyng, he refuseth to confesse hymself to bee a Christian, and what is that els, but as it were openly to refuse Christ?

M. Is it enough to receiue them onthe,

once

once onely in our life tyme?

How it is that we receiue the supper oftetymes, though we maie bee but once Baptized.

C. Baptisme was ordained to be receiued but once: Therefore it is not lawfull to bee Baptized againe: but it is otherewise to bee thought of the Supper.

M. What is the reason thereof?

C. By Baptisme God doeth bryng, and receiue vs into his Churche, and when he hath once receiued vs, he declareth also to vs by ý Supper, that he will feede vs continually.

Minister.

55. Sondaie To whom the ministration of the Sacramentes doe bolong.

TO whom belongeth the ministration of Baptisme, and the lordes Supper?

C. Unto them who haue the charge to preach openly in the churche: for the preachyng of Gods woorde, and the ministration of the Sacramentes: be thynges iointly belongyng to one kinde of office.

M. Is there not a proofe to be brought for this out of the Scripture?

C. Our lorde giueth speciall charge to his Apostles, aswell to Baptisme as to preache, & as touchyng the Supper, he giueth them iniunction to folowe his example, now he did the part of a minister, in that he gaue it to others.

Mat. xxviii.

M. The Pastours, who bee the Ministers of the Sacramentes, ought they to receiue indifferently, euery persone that commeth?

C. As

C. As touchyng Baptisme, for as muche as there bee none in our tyme Baptized but little children, there ought to bee no choise used, but as concernyng the Supper, the Minister must refuse to giue it them, that bee vterly vnworthie.

who ought to bee shut out frō the Supper.

M. Wherefore?

C. Beause that otherwise the Supper of the Lorde should be defiled and dishonoured?

M. But yet our lorde admitted Iudas to ý holy supper, notwithstādyng his wickednes?

C. Yea: for his wickednesse was hetherto hid: & albeit our lorde knewe it right well, yet was it not notorious, and knowen vnto men.

wherefore Iudas was admitted.

M. What waie is to bee vsed then, towardes the Hypocrites?

C. The minister ought not to exclude, and shutte theim out as vnworthie, but he musse tary vntill it shall please God, to make their close wickednesse knowne.

M. What if he hym self knowe, or if he be priuely aduertised of any suche?

C. That is not a sufficiente cause for hym to denye them the Supper, vnlesse he haue the thyng tried by sufficient proofe, and therewith the iudgement of the churche.

M. Is it then meete to haue a pollitique order, touchyng this matter?

C. What

C. What els: if the congregation be well ordered, there must be certaine appointed to watche, and take diligente heede for suche open crimes, as maie bee committed: and thei hauyng authoritie, ought in the name of the whole Churche to inhibite suche, as be by no meanes meete, neither can bee partakers thereof, without the dishonour of God, and the offence of the faithfull.

¶ The ende of the instruction of children in the faithe.

¶ *The maner to exumine children before thei bee admitted to the Supper of the Lorde.*

¶ *The Minister.*

IN whom doest thou beléeue?

The Childe.

I beléeue in God the Father: and in Jesus Christ his sonne, and in the holie Ghoste, and looke to bee saued by none other meanes.

M. The Father, the Soonne, and the holy Ghost, be thei any more then one God?

C. Na: although thei bee distincte in persones.

M. What is the effecte of thy faithe?

C. That God the father of our lord Jesus Christ

Christ (and so by hym of vs all) is the beginnyng, and principall cause of all thynges, the whiche he gouerneth in suche sorte, that nothyng can bee doen without his ordinaunce and prouidence. Next that Iesus Christ his Soonne came doune into this worlde, and accomplished all thinges whiche were necessarie for our saluation: and ascended into heauen, where he sitteth at the righe hande of the Father, that is, that he hath al power in heauen and in yearth, and shall come again from thence to Iudge the whole worlde. Furthermore, that the holie Ghoste is very God, because he is the vertue and power of God, and printeth in our hartes, the promises made vnto vs in Iesus Christ. And finally, that the church is sanctified, and deliuered from their sinnes, through the mercies of God, and shall after this life, rise again to life euerlastyng.

M. Muste wee serue God, accordyng as he hath commaunded: orels as mennes traditions teache vs?

C. We must serue hym, as he hath taught vs by his woorde and commaundementes, and not accordyng to the commaundementes of menne.

M. Canst thou keepe Gods commaundementes of thy self?

C. No verely.

M. Who then doeth kepe, and fulfill them in thee?

C. The holy ghost.

M. When God then giueth thee this holy ghost, canst thou perfectly obserue them?

C. No, not so.

M. Why? God doeth curse, and reiect all such as do not in euery point fulfill his commaundementes.

C. It is true.

M. By what meanes then shalt thou bee saued, and deliuered from the curse of God?

C. By the death and passion of our Lorde Iesus Christ.

M. How so?

C. For because that by his death, he hath restored vs to life, and reconciled vs to God his father.

M. To whō doest thou make thy praiers?

C. I praie to God in the name of our lord Iesus Christe our aduocate, and mediatour, referring all my praiers to that scope, which Christ our Sauiour hath lefte vs a most sufficient and absolute rule.

M. How many Sacramentes are there in Christes church?

C. Two: Baptisme, & the lordes Supper.

M. What

M. What is meant by Baptisme?

C. Firste, it signifieth that we haue forgiueneſſe of our ſinnes by the bloud of Chriſte. Secondly, it ſetteth before our eyes our regeneration, or new ſpirituall birth.

M. What ſignifieth the ſupper of the lorde?

C. That by the ſpirituall eatyng, and drinkyng of the body and bloud of our Lorde Jesus Chriſt, our ſoules are nouriſhed vnto life euerlaſtyng.

M. What doeth the bread and wine, repreſent in the lordes Supper.

C. That as our bodies are nouriſhed therwith, our ſoules are ſuſtained, and nouriſhed with the vertue of Chriſtes body and bloud: not that they are incloaſed in the bread, and wine, but we muſt ſeeke Chriſt in heauen, in the glorie of God in his father.

M. By what meanes may we attaine vnto hym there?

C. By faithe, which Gods ſpirit worketh in our hartes, aſſuring vs of Gods promiſes made to vs in his holy Goſpell.

The ende.

A Praier to be ſayd in the Mornyng.

ALmightie and moste gracious God, we hartely thanke thee for the swete sleepe and comfortable reste, whiche thou hast giuen vs this night, and forasmuch as thou hast commaunded by thy holy worde that no man should be idle, but all occupied in godly and verteous exercises, euery man accordyng to his callyng, we moste humbly beseche thee, that thyne eyes maie attende vpon vs, daiely defende vs, cherishe, comforte, and gouerne vs and all our counsailes, studies, & labours in suche wise, that wee maie spende and bestowe this daie, accordyng to thy moste holy will, without the hurtyng of our neighbours, and that we maie diligently and warely eschue, and auoide all thynges that should displease thee, sette thee alwaies before our eyes, liue in thy feare, workyng that maie bee founde acceptable before thy diuine maiestie: Through Iesus Christ our Lorde. So be it.

¶ The confession of our synnes.

ETernall GOD, and moste mercifull father, we confesse and acknowledge here before thy diuine Maiestie, that wee are miserable 1 synners, 2 conceiued and borne in synne and iniquitie, so that in vs there is no 3 goodnesse. For the 4 flesche euermore rebelleth againste the spirite, wherebywe

1. Rom. 3. a.
Psal. xiiii. b.
2. Psal. li. a.
3. Rom. 7. b
4. Gala. v. a.

we continually transgresse thyne holy precepte and commaundmentes, and so purchase to our selues, through thy iuste Iudgemente *death and dampnation. Notwithstandyng, O heauenly Father, for as muche as we are displeased with our selues for the sinnes that we haue committed against thee, and doe vnfainedly repent vs of the same, wee moste humbly beseche thee for Iesus Christes sake, to shewe thy mercie vppon vs, to forgiue vs all our sinnes, and to encrease thyne holy spirite in vs, that we *acknowledging from the bottome of our hartes, our owne vnrighteousnesse, maie from henceforthe not onely mortifie our synfull lustes and affections, but also bryng forthe suche fruites, as maie be agreable to thy moste blessed will, not for the worthinesse thereof, but for the* merites of thy dearly beloued sonne Iesus Christ our onely sauiour, whom thou hast alredy giuen an oblation and offring for our sinnes, & for whose *sake we are certainly perswaded, that thou wilte deny vs nothyng that wee shall aske in his name, according to thy will. For thy spirite* doeth assure our consciences, that thou art our heauenly Father, and so louest vs thy children through hym, that* nothyng is able to remoue thyne heauenly grace and fauour

Roma.i.
Ierem.iii.g.
Esai.xx.b.
Collos.ii.a.
Roma.vi.a.
Ephes.iii.c.
i.Peter.ii.
Roma.v.a.
Hebre.ix.d.
Ephe.ii.d.
Iho.xiiii.b.
and.xvi,c.
Math.xi.b.
Iames.i.a.
i.Ihon.iii.b
Rom.viii.b.
+Rom.8 g.

from vs. To thee therefore O Father, with the sonne, and the holy ghost, be all honour and glorie, world with out ende. So be it.

¶ A Confession of our synnes.

O Mercifull, and moste louyng Father, whose loue is infinitie, whose mercie indureth for euer, we sinful creatures trusting in thine vnspeakable goodnes, and loue towardes vs, do appeare this mornyng before thy diuine Maiestie, most humble confessyng our manifold synnes, and innumerable transgressions of thy commaundementes, and fatherly will: against thee onely, against thee, O Lorde, haue we sinned, we acknowledge our offences, we accuse our selues vnto thee, O mercifull lord, and will not hide our vnrightcousnesses, wee finde in our selues nothyng but ignorance of thy wil, and disobedience, mistrust, doubtfulnesse in thy goodnesse, incredulitie, hatred, and contempt of al spirituall thinges, selfe loue, confidence in our selues, and feruent lustyng after carnall thinges of this world: & this tree of our corrupt nature, bringeth forthe continually in vs none other fruites, but rotten and vnsauery woorkes of the flesh, in thoughtes, woordes, and doynges vnto condemnation. Wherefore we humbly beseche thy fatherly

goodnesse,

goodnesse, euen for thy sonne Iesus christes sake (whō thou hast set forth for a purchaser of mercy vnto vs, through faith in his blood) make our hartes cleane, take away our stony hartes, and giue vnto vs a true and liuely faith, which shall worke continually by loue through christ, haue mercie vpon vs, forgiue vs our sinnes, for thy sōnes sake, certifie our consciences of remission of the same, by thy holy spirite, by whose operation so mortified in vs, our old man, the whole body of sinne, ỳ we continually dying vnto sinne, may walke in newnes of life, to ỳ glory of thy holy name through Iesus Christ our sauiour. Amen.

¶ A forme of Praiers to be vsed in priuate houses, euery mornyng, and euenyng.

Mornyng Praier.

ALmightie GOD, and most mercifull father we doe not * present our selues here before thy maiestie, trustyng in our owne merites, or worthines, but in thy manifold mercies: whiche hast promised to heare our praiers, and * graūt our requestes, whiche wee shall make to thee, in the name of thy beloued sonne Iesus Christ our lorde, who hath also commaunded vs to assemble our selues to gether in his * name, with full assurance that he will not onely bee emong

Danie. 19. c.

Ihon 16. e.

Math. 11.

vs, but also bee our mediatour and aduocate
i.Tim.viii.b towardes thy maiestie, that we maie* obtain
i.Ihon.iii. all thynges, whiche shall seme expediente to
thy blessed will for our necessitie. Therefore
wee beseche thee moste mercifull Father, to
tourne thy louyng countenaunce towardes
Psa.xxxii.a vs* and impute not vnto vs our manifolde
synnes and offences, whereby wee iustely de-
serue thy wrathe and sharpe punishment, but
rather receiue vs to thy mercie for Iesus
Christes sake, acceptyng his death and passi-
i.Ihon.ii.a. on, as a iust* recompence for all our offences
in whom onely thou art pleased, and through
whom thou canst not be offended at vs.

And seyng that of thy greate mercies, wés
haue quietly passed this Night, graunte, O
heauenly Father, that we maie bestowe this
Collo.iiii.c daie wholie in thy seruice, so that all* our
thoughtes, wordes, and deedes maie redoude
to the glorie of thy name, and good ensample
to all menne: who seyng our good woorkes,
maie glorifie thee our heauenly Father.

And forasmuch as of thy mere fauour and
loue, thou hast not onely created vs to thyne
Gene.ii.d. owne similitude and likenesse, but also haste
chosen vs to bee heires with thy deare sonne
Iesus Christe of that immortall kyngdome,
whiche thou preparedst for vs, before the be-

giunyng

ginnyng of the worlde, we beseche thee to* increase our faith and knowledge, & to lighten our hartes with thyne holie spirite, that wee may in the meane tyme liue in godly conuersation, and integritie of life, knowyng* that Idolaters, adulterers, couetous men, contēcious persons, drunkards, gluttons, & suche like, shall not inherite the kingdome of God. Luke.17.a. Gala.v d.

And because thou hast commaunded vs to praie one for an other, we do not onely make request, O lorde for our selues, and them that thou hast already called to the true understādyng of thyne heauenly will, but for all people, and nations of the worlde, who as they knowe by the wonderfull workes, that thou art God ouer all, so thei may be instructed by thyne holy spirit, to beleue in thee their onely sauiour and redemer. But forasmuch as thei cannot* beleue, excepte thei heare, or can not heare, out by preachyng, and none cā preache except thei be sent, therfore, O lorde, raise vp faithfull distributers of thy misteries, who settyng aparte all worldly respectes, maie bothe in their life and doctrine onely seke thy glorye. Contrarily confound* Sathan, Antichrist, with al hirelinges, and papistes, whom thou hast alredy cast out a reuebate sence that they may not by sectes, scismes, heresies Actes.x.e. 1.Tim.iii.c. Roma.x. d. Rom.xvi.c.

and errours disquiet the little flocke. And
because, O lorde, we are fallen into the latter
Math. 4. daies and daungerous tymes, wherin ignorauncé hath gotten the vpper hande, and sathan with his ministers seeke by all meanes, to quench the light of the gospell, we beseche thee to maintaine thy cause, against those rauenyng Wolues, and strengthen all thy seruauntes, whom they kepe in prison, and bondage, for the confession of thy crueth. Let not
Math. 10. thy long suffring be an occasion, either to increase their tirãny, or to discourage thy children, neither yet let our sinnes, & wickednes be an hinderaunce to thy mercies, but with spede, O lorde, consider the greate miseries, and afflictions of thy poore church, which in sondry places, by the rage of enemies is greuously tormented, and this wee confesse, O Lorde, to come moste iustly for our synnes, whiche (notwithstandyng thy manifolde benefites, wherby thou doest daiely allure vs to loue thee, and thy sharp threatnynges, wherby we haue occasion to feare thee and spedily to repent (yet continue in our owne wickednes, and feele not our hartes so touched with the displeasure of our sinnes, as we ought to doe, therefore, O Lorde, create in vs newe hartes, that with feruent myndes wee maie

be-

bewaile our manifolde sinnes, and earnestlie repent vs, for our former wickednesse, and vngodly behauiour towardes thee, and whereas we cannot of our selues purchase thy pardon, yet wee humbly beseeche thee for Iesus Christes sake, to shewe thy mercy vppon vs, and receiue vs againe to thy fauour. Graunt vs deare father these our requestes, and all other thinges necessary for vs, and thy whole Church, according to thy promises in Iesus Christe our lorde: in whose name we beseche thee, as he hath taught vs saying: Pater noster.

Rom.12.d. 1.Cor.3. Luke.17.a.

¶ A Thankes giuyng before dinner.

O heauenly father, which art the fountaine, and full treasure of all goodnesse, wee beseche thee, to shewe thy merries vpon vs thy children, and sanctifie these giftes, whiche we receiue of thy merciful liberalitie, graunting vs grace so to vse them soberly, and purely, according to thy blessed will: so that hereby we may acknowledge thee to bee the authour, and giuer of all good thinges, and aboue all that we maie remember continually to seke the spiritual foode of thy word: wher with our soules may be nourished euerlastingly, through our Sauiour Christe, who is the true bread of life which came doune from heauen, of whom whosoeuer

Iohn.9.c. Iohn.9.c.d. Titus.3.a. 1.Tim.4.

whosoeuer eateth shal liue for euer. So be it.

¶ Thankes geuyng after dinner.

O Lorde, praise, and honour be vnto thee moste merciful, and omnipotent Father, who of thine infinite goodnesse hast created man to thyne owne Image and similitude, who also hath feede, and daily feedest of thy moste bountifull hande all liuyng creatures, graunt vnto vs, that as thou hast nourished these our mortall bodies with corporall foode, so thou wouldest replenishe our soules, with the perfect knowledge of the liuely word, of thy beloued sonne Iesus christ, to whom be praise glory, and honor for euer.

O God saue the Chur che vniuersall: O God comfort them that be comfortlesse: Lorde increase our faithe: O Lorde, for Christe thy sonne sake, be merciful to the common wealthes, where thy Gospell is truelie preached and harbour graunted to the afflicted members of Christes body: and illuminate according to thy good pleasure, all nations, with the brightnesse of thy word. So be it.

¶ Thankes geuyng before Supper.

ETernall, and euerliuyng God, Father of our Lorde Iesus Christe, who of thy moste singular loue, whiche thou bearest to mankind, hast appointed to his sustenaunce,

nauice, not onely the fruites of the yearth, but also the foules of the ayre, and beastes of the yearth: and fishes of the sea, and hast commaunded thy benefites to be receiued, as frō thine handes, with thankesgiuyng, assuryng thy children, by the mouth of thyne Apostle: Titus.ii.
that to the cleane all thinges are cleane, as the creatures, whiche bee sanctified by thy word, and by praier: graunt vnto vs so moderatly to vse these thy gifites present, that the bodies beyng refreshed, the soules maie be more able to procede in all good workes, to the praise of thy holy name. So be it.

Thankes geuyng after Supper.

The god of al power, who hath called from death, that great pastour of the shepe, our Lord Iesus: comfort and defende the flocke, whiche he hath redemed by the bloud of the eternall Testamente: increase the nomber of true preachers: represse the rage of obstinate Tyrantes: mitigate, and lighten the hartes of the ignorant, relieue the paine of suche as be afflicted, but especially of those that suffer for the testimonie of his truthe, and finally, confounde Sathan, by the power of our lord Iesus Christ. God saue the Queene, &c.

¶ Euenyng Praier.

O thy Lord God, father euerlastyng and full of pitie, wee acknowledge and confesse, that we be* not worthy to lift vp our eyes to heauen, muche lesse to present our selues before thy maiestie with confidence, that thou wilte heare our prayers, and graunt our requestes, if wee consider our owne deseruyngs. For our consciences do accuse vs, & our sinnes witnesse against vs, and we know that thou art an vpright iudge, whiche doest not iustifie the sinners and wicked men, but* punishest the faultes of all suche as transgresse thy commaundementes. Yet most mercifull Father, since it hath pleased thee* to commaund vs to call on thee, in all our troubles and aduersities, promising euen then to help vs, when we feele our selues as it were swalowed vp of death* and desperation, we vtterlie renounce all worldly confidence, and flee to thy soueraine bountie, as our onely stay & refuge, beseching thee not to call* to remembraunce, our manifolde sinnes and wickednesse, wherebyw we continually prouoke thy wrathe and indignation against vs: neither our negligence and vnkindnes, whiche haue neither worthely esteemed, nor in our liues sufficiently expressed the swete cōfort of thy gospel reueiled vnto vs: but rather to accept the

Luke.15. and 18.

Exod.2.8.

Psalm.50.e

Psal.28.a.

Psal.79.ab.

the obedience and deathe of thy sonne Iesus
Christ, who by offeryng vp his body in * Sa- Hebre. 9.d.
crifice once for all, hath made sufficient recō-
pence for all our synnes. Haue mearcie there-
fore vpon vs, O lord, and forgiue vs our * of- Psal. 19.a.
fences Teache vs by thy holy spirite, that we
may rightly waie them and earnestly repent
for the same, and so much the rather, O lorde,
because that the * reprobate and such as thou Psal. 58.
hast forsaken, can not praise thee, nor call vp-
pon thy name, but the repenting hart, the so-
rowfull mynd, the conscience oppressed, hun-
gryng and thirsting for thy grace, shall euer
set foorthe thy praise and glorie. And albeit
we be but * wormes & dust, yet thou arte our Psalm. 5.d.
creatour, and we be the worke of thyne han-
des: yea, thou art our * father, & wee thy chil- Psalm. 17.a.
dren, thou art our shepherd, and we thy flock:
thou arte our redemer, and wee thy people Psalm. 12.
whom thou hast bought: thou art our GOD
and we thine inheritaunce. Correct * vs not 1. Cor. 5.b.
therefore in thine anger, O Lorde, neither
accordyng to our desertes punishe vs, but Iere. x.b.
mercifully chastice vs with a fatherly afte- Psalme 5.
ction, that all the worlde maie know, that at
what * tyme soeuer a sinner doth repent hym Eze. 20.d.
of his sinne frō the botome of his harte, thou
wilte put awaie his wickenesse out of thy
remem-

memorauncе, as thou hast promised by thine holy prophete.

Finally, for as muche as it hath pleased thee to make the night for man to reste in, as thou haste ordained hym the daie to trauaill graunt O deare father, that we maie so take our bodily reste, that our soules maie continually watche for the tyme, that our Lorde Jesus Christ, shal appere for our deliueraũce out of this mortall life, and in the meane season, that we, not ouercome by any phantasies dreames, or other temtations, maie fully set our myndes vpon thee, loue thee, feare thee, and reste in thee: furthermore, that our slepe be not excessiue or ouermuche, after the insatiable desires of our flesche: but onely sufficiẽt to contente our weake nature, that wee maie be the better disposed to liue in al godly conuersation, to the glorie of thy holy name, and profite of our brethren. So be it.

Luke.xxii. Math.v.b.

Luke.xii.

¶ A praier made at the firste assemble of the churche when the confession of our fathe, and whole orders were there redd and approued.

i.Reg.viii.b

O Lorde God almightie and father moste merciful, there is none like thee in heauẽ nor in yearth, which workest all thynges for the glory of thy name, and the comforte of thyne elect

thou

thou diddest once make manne ruler ouer all
thy creatures, and* placed hym in the garden Ge.i.d.iii.b.
of all pleasures, but how soone alas did he in
his felicity forget thy goodnes? Thy people Gene.iiii.d.
Israell also in their wealth did euermore go
astraie, abusing thy manifold mercies, like Exo.xxiii.c
as all flesche continually rageth, when it hath
gotten liberty, and eternall prosperitie. But
suche is thy wisedome, adioyned to thy mer-
cies, deare father, that* thou seekest all mea- Eze.xviii.b.
nes possible to bring thy children to the lire
sence, and liuely feelyng of thy fatherly fa-
uour. And therefore, when prosperitie will
not serue, then sendest thou aduersitie, gra-
ciouslie correctyng all thy children, whom Hebre.xii.a.
thou receiuest into thine houshold, wherefo- Proue.vii.a.
re wee wretched, and miserable synners,
render vnto thee, moste humble, and hartie
thankes, that it hath pleased thee to call vs
home to thy folde, by thy fatherly correction
at this present, whereas in our prosperitie, d.iv.a.mo.
and libertie, we did neglect thy graces offe-
red vnto vs. For the whiche negligence and
many other greeuous synnes, whereof wee
nowe accuse oure selues before thee, thou Roma.i.d.
mightest moste iustely haue geuen vs vnto
reprobate mynde, and induration of our
heartes, as thou haste doen other. O Lorde

Psal. viii. a. God, what are wee, vpon whom thou shouldest shewe this greate mercie? O moste louyng Lorde, forgiue vs our vnthankfulnesse
Gene. iiii. and all our synnes, for Iesus Christes sake.
O heauenly Father, increase thyne holy spirite in vs, to reache our hartes to crie *Abba
Gala. iiii. deare Father, to allure vs of our eternall electio in Christ, to reuelle thy will more and more towardes vs, to confirme vs so in thy
Ezec. xxiii. truthe, that we maie liue and die therein: and that by the power of the same Spirite, wee maie wholly giue accomptes of our faithe to
Hebr. xiii. Hebr. xiii. Tiree. vii. a. mineine, with humbleneslle and mekenesse, that whereas thet backbite, and slaunder vs as euill doers, thet may be ashamed, and once
i. Peter. iii. stop their mouthes, seyng our good conuersation in Christ Iesus, for whose sake we beseche thee, to assist thy persecuted people our brethre, gathered in all other places to praise
Roma. vi. b. thy holy name, that thet and wee consentyng togethet in one * spirite and truthe, maie, all worldly respectes set aparte, seeke thy onely honour and glory, in all our and their assemblies. So be it.

A godly praier to be sated at all tymes.

HOnour and praise bee giuen to thee, O Lorde God almightie, most deare Father of heauen, for all thy mercies

and

and louyng kindenelle shewed vnto vs, in that it hath pleased thy gracious goodnelle, freely, and of thyne owne accorde, to electe, and chuse vs to saluacion, before the beginnyng of the worlde, and euen like conteniuall thankes be giuen to thee, for creatyng vs after thyne owne image: for redemyng vs with the pretious bloudde of thy deare Sonne, when wee were vtterly lolte, for sanctifyng vs with thyne holy spirite, in thy reuelacion and knowledge of thy holy woorde, for helpyng and succourynge vs in our neeres and necessities, for kauyng vs from all daunger of bodie and soule. For comforteyng vs so fatherly in all our tribulacions and persecucions, for sparyng vs so long, and giuing vs so large a time of repentaunce. These benefites, O moste merciful Father, like as wee knowledge to haue receiued theim of thyne onely goodnelle, euen so wee beleche thee, for thy deare Sonne Jesus Christes sake, to graunt vs alwaies thyne holy spirite, whrby wee maie continually growe in thankfullnelle towardes thee, to be led into all truthe, and comforted in all our aduersitie. O Lorde strengthen our faithe: Kindle it more in feruentnelle and loue towardes thee, and our neighbour for thy sake. Suffer vs not moste

heare father, to receiue thy worde any more in vain, but graunt vs alwaies the assistance of thy grace, and holy spirite, that in hearte, worde, and deede, we maie sanctifie and doe worship to thy name. Helpe to augmente, and increase thy kyngdome, that whatsoeuer thou sendest, we may be hartely well content with thy good pleasure, and will: let vs not lacke the thing, O father, without the which wee cannot serue thee, but blesse thou so all the workes of our handes, that we may haue sufficiente, and not to be chargeable, but rather helpfull vnto others: bee merciffull, O lord, to our offenses, and seeyng our debte is greate, which thou hast forgiuenne in Jesus Christ, make vs to loue thee, and our neighbours so muche the more. Be thou our father, our capitaine, and defendour in all temptations, holde thou vs by thy merciffull handes, that we maie be deliuered from all inconueniences, and euer sure liues, to the sanctifyng, and honour of thy holy name, through Jesus Christ our Lorde, and only Sauiour. Lette thy mightie handes, and out stretched arme, O Lorde, be still our defence, thy mercie, and louyng kindnes in Jesus Christ thy deare sonne our saluation, thy true and holie woorde our instruction, thy grace and holie

spirite

spirit, our comfort, and consolation, vnto the ende, and in the ende. So be it.

O Lord encreale our faith.

¶ The forme of the Confession of Faith, wherunto all subscribe, as are receiued to be scholers in the Vniuersitie of Geneua: and it is verie profitable for all Townes, Parishes, and Congregations, to discerne the true christians from the Anabaptistes, Libertines, Arians, Papistes, and other heretikes.

I Protest that I will followe, and hold the doctrine of faith, which is contained in the Catechisme of this Church, and to submit my selfe to the discipline, which is established here: neither will I ioigne my selfe, or consent to any Sectes, whiche might trouble the peace, and vnion, that God hath here approued by his word.

And to declare this more at large, and to cut of all caullacions, and shifftes, I confesse that there is one GOD onely, to whom we must cleaue, to serue hym, and worship hym whom is also our onely trust, and refuge, And although he be of a pure substaunce, and vnmixte, yet is he distinct into three persones. Therefore I detest all heretikes, whiche were condempned, aswell by the first Counsaile of Nice, as by the first Counsaile of Ephesus:

and in that of Calcidonia. Likewise all the errours, whiche haue bene renued by Seruet, and his adherentes, contentyng my selfe with this simplicitie, that in the onely substaunce, and essence of God, there is the Father, whe hath begotten from eternitie hys worde, and hath also had alwaie his spirit in hymselfe, and that euery one of these persones, hath his propertie in such sorte, that the diuinitie remaineth still, in his perfection, and proper nature.

I confesse moreouer, that God hath created, not onely this visible worlde, to wit, the heauen, and the yearth, and all that is therein contained, but also the inuisible spirites: whereof some haue continued in the obedience of GOD, and the other haue fallen into perdition, through their owne malice. But the perseueraunce, which the Angelles had, came by the free election of God, who continued his loue, and mercie towardes them, in giuing them inuincible stregeth, to perseuer alwaie in goodnesse. Wherefore I detest the errour of the Maniches, whiche imagined that the Deuill was euill of nature, and had euen his originall, and begiuing of himself.

I confesse also, that God hath so created the worlde once, that he is still gouernoure

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thereof: in suche sorte that nothyng is done, or can come, but by his counsaile and prouidence. And albeit the Deuill and the reprobate, labour to bring al thinges to confusiõ: yea, and the faithfull, by the faultes that they commit, peruert good order, and iustice, yet God hath the chief superiority aboue all, and turneth the euill into good, and how soeuer it be, he disposeth, and gouerneth all with a secret bridle, and after so wonderfull a fashiõ, that we must reuerence it with al humilitie, because we are not able to comprehend it.

I confesse likewise, that manne was created to Gods Image, in full perfection of his spirite, will, and all partes, faculties, and powers of his soule, and that all the corruption and vice that is nowe in hym, proceedeth of that, that Adam our father did separate himself from god, by his rebellion, and in leauing the fountaine of life, and of al goodnes, made hymselfe slaue to all miserie: so that wee are euery one borne in originall synne, and are all accursed of God, and dampned from our mothers wombe, not onely through an other mannes faultes, but for the wickednesse that is in vs, although it appeare not.

I confesse also, that originall synne blyndeth the spirite, and corrupteth the harte, so

that we are depriued of all that appertaineth to life euerlastyng, in so muche as all our naturall giftes, are depraued, and defiled: which is the occasion, that we can not haue a good thought, or motion to doe well. Therefore I detest theim, whiche attribute to man any free will, to obtaine vnto vertue by, or to prepare our selues to be in the grace of God, or to helpe hym to worke, as of our selues, and to further the vertue, whiche is giuen to vs by his holy spirite.

3

I confesse also, that by the inestimable goodnes of God, Iesus christ was giuen vnto vs for a remedie, to bryng vs from death to life, and to restore that whiche perished in Adam: and to accomplishe this, hee that was the eternall wisedome of God his father, and of the same substaunce hath put on our flesh: so that he was made God, and manne in one person. Whereupon I renounce, and detest all heresies, which are contrary to this principle, as of Marcion, Manes, Nestorius, Eutiches, and suche like, and also the fond phantasies that Seruet, and Swengfeld, went about to bryng in, and set vp.

As touching the meane of our Saluacion, I confesse that Iesus christ in his death, and in his Resurrection, hath fully finished, and

accomplished, all that was requisite to abolishe, and put awaie our synnes, and to reconcile vs to God his father: and that he hath ouercome death, and the deuill, to the intente that we should inioye the fruite of his victorie, and also that he hath receiued the holie ghost in all aboundaunce, for to distribute to euery one of his, accordyng to the measure that he thinketh good.

I confesse therefore, that all our righteoulnes, wherby we are agreable vnto God, and whereon we must altogether reste, consisteth in the remission of sinnes, which he hath purchased vnto vs by the washyng, whiche wee haue by his blood, and by that onely sacrifice whereby he hath appeased the anger of God toward vs. And I hold it as a detestable presumption, that men should attribute to themselues any merite, to put the leaste parte of their trust therin, to obtain euerlastyng life.

I confesse then that Jesus Christe doeth not onely iustifie vs, by couerynge al our faultes and iniquities, but also reneweth vs by his holy spirite, that these twoo pointes, can not bee separate, to obtaine pardon for our synnes, and to bee reformed into an holy life. But because vntill wee departe out of this worlde, there remaine many infirmities, and

vices in vs, in so much that all the good workes, whiche wee doe by the helpe of the holy ghost, are spotted with some blotte, we must alwaies haue our refuge to the free iustice, whiche proceadeth of the obedience, whiche Iesus Christe hath paied for vs, for asmuche as we are accepted in his name, and that god imputeth not vnto vs our synnes.

I confesse that we are made partakers of Iesus Christ, and of al his benefites by faith in the Gospell, when we are assured certainly, of his promises towardes vs, whiche are conteined therein. And because this passeth all our power to obtaine it, therefore I acknowledge, that we can not haue this faith, but by the spirite of God, whiche is an especial gift, and is not communicate to any, but to the elect, whiche are predestinate, before the creation of the world, to the inheritance of saluation, and that freely, without any respect of their dignitie or vertue.

I confesse also, that wee are iustified by faithe, in asmuche as we thereby receiue Iesus Christ, who is giuen vs of the father for a mediatour, and in that, that we are grounded, vpon the promises of the Gospell, wherby God testifieth vnto vs, that he taketh and claimeth vs for his children, as iust, and pure

from

from all spottes, for as muche as our synnes are washed awaie, by the blood of his sonne. Wherefore, I detest the dreames of theym. whiche would make vs to beleue, that the essenciall iustice of GOD is in vs, not beyng content with that free imputation, and acceptation, wherupon the scripture commaundeth vs onely to staie.

I confesse, that Faithe giueth vs an enteraunce, and accesse to come vnto GOD, and call vpon hym, whiche teacheth vs to call vpon hym, with assuraunce to be heard, accordyng as he hath promised vs, and that thys honour ought to bee reserued to hym alone, as a soueraine Sacrifice, whereby wee declare, that wee haue, and holde of hym. And although that wee bee vtterly vnworthy, to presente our selues before his maiestie, yet hauyng Iesus Christ for our mediatour, and aduocate, we haue sufficient to content oure selues withall. Wherefore, I detest that superstition, whiche was Imagined to direct men to sainctes, to the intent that we should haue them for Patrones, and Aduocates, to praie vnto God for vs.

I confesse, that aswell the trade of Godly life, as the doctrine, and teaching of faith, are conteined in the holy Scripture, and that in

all

al perfection, so that it is not lawfull, to adde anie thyng therunto, nor to diminishe anie thing thereof. And therefore I detest, whatsoeuer men haue set vp of their owne inuentions, to make articles of our faith thereof, or to binde mens consciences to their lawes and Statutes. Generally I reiect all those maners, and fashions to serue God, whiche men haue brought in, without the auctoritie of the worde, as are all the Ceremonies of the Papistrie. And I abhorre all that tyrannous yoke, wherewith poore soules haue been oppressed, as is the Lawe of auriculat Confession, prohibition of Mariage and such like.

I confesse, that the Churche ought to bee gouerned by the Pastours, and Ministers, which haue charge to preache the worde of GOD, and minister the Sacramentes, and that none ought to thruste in themselues to preache, without lawfull election, to auoyde confusion: and that if they, whiche are called to this office, execute it not faithfully, they ought to be deposed: also that all their power and superioritie, consistethin guidyng them, which are committed vnto them by the word of God, so that Iesus Christe remaineth alwaies chiefe Pastour, and onely Maister of

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this Churche, and wee ought to heare none but his voyce. Therefore I detest the whole order of the Papistrie (whiche they call the Hierarchie, as a deuelishe confusion, stablished as it were in despite of GOD, and to the mockerie, and reproche of all Christian Religion.

I confesse, that besides the preachyng (because of our rudenes and infirmitie) we haue nede of Sacramentes, as of Seales, which are to ratifie the promises of god in our hartes; and that there are twoo, whiche are ordeined unto vs by Jesus Christ, to wit, Baptisme, and the supper of the Lorde, without any mo. The first is to geue vs entrance in to the Churche: and the second is to retayne vs therein. So I reject the fiue Sacramentes, whiche the Papistes haue inuented of their owne braine. Albeit that the sacramentes, are pledges, to assure vs of the grace of God, yet I confesse, that they were unprofitable, except the holy Ghost should make thē effectuall in vs as instruments, to the intent that our faithe should not beer distract from God, and staie upō creatures. And I confesse that the Sacraments are depraued, and corrupt, when they are not referred to this ende to seke in Jesus Christ, al that appertaineth

to

to our saluation, and when thei are applied to any other vse, then that our faithe thereby should bee wholy confirmed towarde hym. And forasmuche as the promes of adoption, appertaineth to the seede of the faithfull, I confesse that the Infaunces of the faithfull, ought to bee receiued into the Churche by Baptisme. And herein I detest the errour of the Anabaptistes.

Concernyng the lordes supper, I confesse that it is a testimonie to vs of the vnitte, that we haue with Iesus Christ, forasmuche as he died not onely once, and rose againe for vs, but also feedeth and nouristheth vs with his flesche and bloud, that we might bee one with him, and that his life should be communicate vnto vs. And althoughte he be in heaue, vntill he come to iudge the world, yet I beleue that by the secrete and incomprehensible vertue of his spiritte, he quickeneth our soules with the substaunce of his bodie, and of his bloud.

In effecte I confesse, that as well in the Lordes supper, as in Baptisme, God giueth vs in deede, and accomplisheth fullie, that whiche is there figured. But to obtaine so greate a benefite, wee muste ioyne the woorde with the signes. Wherefore I detest the abuse and corruption of the Papistes, whiche

haue

haue taken awaie the chief thyng of the Sacramentes, to witte, the Doctrine whiche should teache vs the right vse, and the fruicte that proceedeth thereof, and haue made thereof Sorceries and charmynges.

Also I confesse, that the water, albeit it be a fraile elemente, yet it doeth testifie to vs in deede, in the Sacramente of Baptisme, the true presente of the bloud of Christe Jesus, and of his Spirite, and that in the Supper, the bread and wine, are certaine and infallible pledges, that wee are spiritually nourished with the body and bloud of Jesus Christ and so I ioyne with the signes the possession and the vse of that, whiche is there presented.

And forasmuche as the holy Supper, accordyng as Jesus Christe ordeined it, is our singular, and inestimable treasure, so muche more I detest the Masse, as a moste abhominable Sacrilege, and cursed abhomination, whiche serueth for nothyng els, but to subuert all that Jesus Christ hath left vs, bothe in that, that thei haue made it a Sacrifice for the quicke and for the deade, and also in all other thynges, whiche are cleane contrary to the pure institution of the Lordes Supper.

I confesse that God will haue the worlde gouerned by lawes and pollicies, that there maie

maie bee meanes to bridle, and represse the disordinat affectiõs of men. As he hath established therefore kyngdomes, power, and gouernement, whatsoeuer doeth appertaine to the state of iustice: so hee will be knowen to be the auctbour of the same, to the intent that not onely for his sake, we suffer our superiours to beare rule, but also that wee honour and esteeme theim with all reuerence, takyng them for his liuetenauntes, and officers, whom he hath put in auctboritie to execute that charge, whiche is lawfull, and holy. Therefore wee muste obeye their lawes, and statutes, paie tributes, taxes, and other dueties, and beare the yoke of subiectiõ willingly, and gladly, if so be that God, who is chiefe gouernour, may haue his auctboritie reserued wholy in all poincts, the whiche to doe of his greate mercie, graunt the grace, for Iesus Christes sake. So be it.

A Praier to be said, before a man begin his worke.

O Lorde God most mercifull father and sauiour, seyng it hath pleased thee to commaund vs to trauell, that we may reliue our neede, we beseche thee of thy grace, so to blesse our labor, that thy blessing maie extend vnto vs, without the whiche we

are

are not able to continue, and that this great fauour maye bee a witnesse vnto vs, of thy bountifulnesse, and assistaunce, so that thereby we may know thy fatherly care, that thou hast ouer vs.

Moreouer, O Lorde, we beseche thée that thou wouldest strengthen vs with thyne holy spirite, that we maie faithfully trauaile in our estate and vocation, without fraud or deceipt, and that we maie endeuour our selues to folow thyne holy ordinaunce, rather then to sæke to satisfy our gredy affections, or desire to gaine. And if it please thee, O Lord, to prospere our labour, giue vs a minde also to helpe them that haue nede, accordyng to that abilitie, that thou of thy mercy shalt giue vs: and knowyng that all good thinges come of thee graunt that we may humble our selues to our neighbors, and not by any meanes lift our selues vp aboue theim, whiche haue not receiued so liberal a portion as of thy mercy thou hast giuen vnto vs. And if it please thée to trie, and exercise vs by greater pouertie, and neede, then our flesche would desire, that thou wouldest yet, O Lord, graunt vs grace to knowe that thou wilte nourishe vs continually, through thy bountifall liberalitie, that we be not so tẽpted, that we fall into di-

struck: but that we maie paciently waite till thou fill vs, not onely with corporall graces and benefites, but chiefly with thine heauenly and spirituall treasures, to the intent that we maie alwates haue more ample occasion to giue thee thankes, and wholy to rest vpon thy mercies. Heare vs, O lorde, for thy mercies sake: through Iesus Christe thy sonne our Lorde. So be it.

¶A Praier.

OH heauenly Father, God almightie, we praie and beseeche thy mercy, beeningly to beholde vs thy vnworthy seruauntes, that we maie by the gifte of thy holy spirite, feruently desire thy kyngdome: that we may know thy will and worke thereafter: giue vs O Lorde, wisedome, make vs constant, pacient, and strong in thee, keepe vs Lorde from the sleightie inuasion of the olde wilie Serpent. Defende vs from the counsailes and cursynges of euill tongues, let thy mightie arme bee our shielde againste all the malignitie of this wicked worlde, remember not oh Lorde our offences, instruct and prepare vs to repent, to be sorie for oure synnes, make vs to loue iustice, and hate wrong, to doe good, and to abstaine from all euill, that wee may bee worthy to bee called

thy

thy children. To thee bee honour and glory for euer and euer. Amen.

¶A Praier.

Lorde harken to our woordes, consider the thoughtes of oure hartes, beholde how loude wee crie vnto thee, lette our iuste praiers enter into thine eares, whiche vnfeinedly commeth from our hartes. Heare vs Lord, for we are poore, and destitute of mans helpe, take care for our soules, saue vs thy seruaunts which wholy trust in thee: haue mercie vpon vs, oh Lorde, for we will neuer cease cryng to the for helpe, for thou arte milde and more merciful then any tongue can expresse, and as often as aduersitie assaileth vs, we will crie and call for helpe vnto thee. we will call vpon thee in the daie tyme, and in the night our crie shall not be hid from thee (O thou GOD of all heauens) the maker of the waters, and Lorde of all creatures. Heare vs poore sinners callyng vpon thee, and puttyng our whole trust in thy mercie, haue mercie vpon vs, oh Lorde God, for thy manifolde mercies sake, forgiue vs all our offences.

Amen.

¶ A Praier to be saied of the child before he studie his lesson.

Out of the.xxx.Psalme.

Wherein shall the child addresse his waie? In guiding hymself accordyng to thy word.

Open myne eyes, and I shall knowe the marueiles of thy lawe.

Giue mée vnderstanyng, and I shall keepe thy lawe: yea, I shall keepe it with myne whole harte.

O Lorde, which art the fountaine of all wisedome and knowledge, seeyng it hath pleased thee, to giue me the meane to be taught in my youth, for to learne to guide me godlie, and honestly all the course of mylife, it may also please thee to lighten myne vnderstandyng, the which of it self is blynd, that it may comprehend and receiue that doctrine, and learnyng which shalbe taught me: it may please thee to strengthen my memorie, to keepe it well: it maie please thee also to dispose myne harte willingly to receiue it, with suche desire as appertaineh: so that by mine ingratitude, the occasiõ which thou giuest me, be not lost: that I may thus doe, it may please thee to powre vpõ me thine holy spirite, the spirit I say of all vnderstandyng, truth, iudgement wise-

wisedome and learning, the which may make me able so to profit, that the paines that shalbe taken in teaching me, be not in vaine: and to what studie soeuer I applie my self, make mée, O Lorde, to addresse it vnto the righte ende: that is, to knowe thee in our Lorde Iesus Christe, that I maie haue full trust of saluation in thy grace, & to serue thee vprightly, accordyng to thy pleasure, so that whatsoeuer I learne, it maie bee vnto thee as an instrumente to helpe me thereunto. And seyng thou doest promise to giue wisedome to the little and humble ones, and to confound the proud in the vanity of their wittes, and likewise to make thy self knowne to theim that be of an vpright harte, and also to blinde the vngodly and wicked, I besech thee to fashion mee vnto true humilitie, so that I maie bee taught firste to bee obedient vnto thee, and next vnto my superiours, whom thou haste appointed ouer mee: Further, that it maie please thee to dispose myne harte vnfeinedly to seeke thée, and to forsake al euil and filthy lustes of the fleashe: and that in this sorte I maie now prepare my self, to serue thee once in that state, which it shall please thee to appoinct for me, when I shall come to age.

¶ Out of the xxv. Psalme.

The Lorde reuealeth his secretes vnto theim that feare hym, and maketh theim to knowe his aliaunce.

¶ The confession of the christian faith.

I Beleue and confesse 2 my lord God eternall, infinite, vnmeasurable, incomprehensible and inuisible, one 3 in substance and three 4 in person, father, sonne and holy ghost, who by his almighty 5 power and wisedome, hath not onely of 6 nothyng created heauen, yearth, and al thinges therin conteined, and man after his owne 7 Image, that he might in hym 8 be glorified, but also by his 9 fatherly prouidēce gouerneth, maintaineth, and preserueth the same, accordyng 10 to the purpose of his will.

I beleue also and confesse, Iesus 11 Christ the onely sauiour and Messias, who beyng equall with 12 God, made himself of no reputation: but toke on him the shape of a seruaunt, and became 13 mā in al thinges like vnto vs (except synne) to 14 assure vs of mercie and forgiuenesse. For when through our 15 father Adams transgression, we were become children of perdition, there was no meanes to bring vs from that yoke of sinne and damnation, 1 but onely Iesus Christ our Lord, who

giuyng

1 Roma. x. b.
2. Gen. 17. b
Psal. 36. a.
and. 130. a.
3. Genes. i. a
Ephe. iiii. a.
4. Gen. i. d.
i. Ihon. iii. b
Math. iii. d.
and. 28. d.
5 Hebre. i.
Prouer. 8. e.
6. Gene. i. a.
Ier. xxxii. b.
Psa. xxxiii. c
7. Gene. i. d.
Ephe. iiii. a.
Collos. iiii. b
8. i. Cor. vi.
Ihor. xvii. a.
Prou. xvi. a.
9. Math. 6. d
Luke. 17. e.
i. Peter. v. c.
Philip. iiii. a
10. Ephe. i. b
Math. i. d.
Actes. i. b.
11. Tit. i. d.
12. Ihon. i. c
Philip. ii. a.
i. Tim. iii. d.
i. Ihon. v. d.
Rom. ix b.
15. Heb. ii. d
Philip ii. a.
14. Ro. 8 f. g
15. Gen. 3. a.
Rom. v. d.

giuing vs that by 2 grace, which was his by nature made vs through faith (the 3 children of GOD, who when that fulnesse 4 of tyme was come, was cõceiued by the power of the 5 holy ghost, borne of the virgine Marie, according to the flesh, and 6 preached in yearth the Gospell of saluation, till at length by tyranny of the 7 priestes, he was giltlesse condemned vnder Pontius Pilate, then President of Jewrie, and moste slaunderously hanged on the Crosse betwene twoo thiues as a notorious trespasser, where takyng vppon hym the 8 punishment of our synnes, he deliuered vs from the curse of the lawe.

1. Actes. 4. b
i. Peter. ii. a.
Esay. 28. d.
Rom. 9. g.
2. Iohn. b.
Hebre. i. c.
Roma. i. a.
Psalme. ii. c.
3. Gala. iii. d
Rom. viii. c.
Ihon. i. d.
Ephes. i. a.
4. Gal. iiii. a.
Actes. ii. c.
5. Esay. vii. c
Luke. i. a.
6. Actes. x. f.
Roma. i. a.
7. Iho. vii. c.
xi. f. g. xii. c.
Math. 22. b.
and. xviii. b
Luk. xxxii. e
Esay. 53. c.
8. Gala. 3. b.

And for aſmuche as he beyng onely God, could not feele death, neither beeyng onely man, could ouercome death, he toyned bothe together, and suffered his humanitie to bee punished with moste cruell death: feelyng in hym selfe the anger and scuer iudgement of God, euen as if he had been in extreme tormentes of 1 Hell, and therefore cried with a loude voice, my 2 God, my god, why hast thou forsaken mee? Thus of his free mercy without compulsion, he offered vp hymselfe as the only Sacrifice to pourge the sinnes of al the worlde; so that all other sacrifices for synne, are blasphemous, and derogate frõ the suffi-

1. Actes. ii. d
i. Peter. ii. d
Esay. 53. c.
2. Psal. xii. a
Mat. xxvii. c
3. Esai. 53. a
He. ix. c x. e
Gala. i. a.
Roma. 4. d.
and 5. b.
i. Ihon. i. b.

cience hereof: the whiche death, albeit it did
4.Colo.i.c. sufficiently 4 reconcile vs to god, yet the scri-
ptures commōly do attribute our regenera-
5.Rom.x.b. tion to his 5 resurrection. For as by 6 rising
1.Peter.i.a. again from the graue the third day, he 7 con-
6.Mat.28.b quered death, euen so the victory of our faith
Actes.x.f. standeth in his resurrection, & therfore with-
7.Cor.xv.g. out the one, wee can not feele the benefite of
11.Cor.13.b. the other. For as by his death 8 synne was
8.Rom.4.b. taken awaie, so our righteousnes was resto-
red by his resurrectiō. And because he would
9.Ephe.4.d. 9 accomplish all thinges, and take possession
Iohn.14.c. for vs in his kingdome, he 10 ascended into
Ephe.ii.b. heauē, to inlarge that same kingdome by the
x.Mat.16.d aboundaunt power of his spirite: By whom
Luke.iiii.g. we are moste assured of his 11 continuall 12 in-
Actes.iii.b. tercession towardes God the Father for vs.
i.Cor.xv.b.
11.Lu.24.g.
Ihon.xiiii.b
Actes.iii.a.
12.Ro.8.g. And although he bee in 13 heauen as tou-
Hebre.ix.f. chyng his corporall presence, where the Fa-
i.Iohn.iii.c. ther hath now set hym at his 14 right hande
13.Act.i.c. committyng vnto him the administration of
and.v.c. 15 all thinges, as well in heauen aboue, as in
14.Col.iii.a pearth beneath, yet is he 16 present with vs
Rom.8.g. his members, euen to the ende of the worlde,
Hebre.i.a. in preseruing and gouerning vs with his ef-
15.Ephe.i.d fectuall power and grace. who (when al thin-
Phillip.ii.b. ges 17 are fulfilled. whiche God hath spoken
Colossi.ii c. by the mouthe of all his Prophetes since the
16.Ma.28.d
17.Acte.i.b.
Actes.iii.c.

world

worlde began) will come in the same 18 visi- 18.Ma.25.b
ble forme, in the whiche he ascended with an Phillip.iii.a
vnspeakable 19 maiestie, power, and compa- 19.Mar.24.
ny, to separate the Lambes from the Gotes: Actes.x.f.
the elect frō the reprobates. So that 20 none i.Cor.xv.c.
whether he be a liue then, or dead before shal i.Thessa.iii
escape his iudgement. 20.Mat.3.d
i.Thon.v.c.
i.Peter.i.b.
i.Corih.vi.
Ihon.xvi.d.
Actes.xvii.

Moreouer, I beleue and confesse the holie 21.Rom.8.c
ghost 21 God equall with the Father and the Galat.iiii.a.
sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs into all truth, perswadyng most assuredly in our 22 conscience, that Abacu.ii.a
we be the children of god, brethren to Iesus Christ, and felowe heires with hym of life euerlastyng, yet notwithstādyng it is not suffeient to beleue that God is omnipotēt, and merciful, that Christ hath made satisfaction, 23.Ihō.3.d
or that the holy ghost hath his power and effect, except we doe 23 applie the same benefites to our selues, which are Gods elect. 24.Ma.6.c
Ihon.x.a.
Ephes.v.b.
Roma.viii.a.
Cant.ii.c.

I beleue therefore and confesse one 25 holy 25.Eph.i.d.
Churche, whiche as 26 members of Iesus Colos.xii.
Christ the onely hed 27 therof, 28 consent in 26.Eph.c.b.
faith, hope, & charitie vsing the giftes of god 27.Eph.4.a
whether thei be temporal or spirituall, to the Phil.iii.a.d.
profite and furtheraunce of the same, whiche Colos.ii.a.
church is not 29 seen to mannes eye, but one- 28.Act.i.g
ly knowen to God, who of the lost sonnes of and iii.g.
Roma.xii
i.Cor.vii
Ephes.iii
29.Ro

30.Ro. 9.c. Ephe.i.a.b. Adam, hath ordeined some as 30 vesseles of wrathe too damnation, and hath chosen others, as vessels of his mercie to bee saued: 31.Rom.8.c Ephes.v.c. the whiche in due tyme, he 31 calleth to integritie of life, and godly conuersation, to make theim a glorious Churche in hym selfe. But 2.2Ma.18.c 1.Cor. xv.b. that churche which is 32 visible and sene to the eye, hath.iiii.tokens and markes, wherby it maie be knowen. Firste, the 33 woorde 33.Mat.8.d Roma.x c. 11.Cor.iii. Ephesi.ii.d. ii.Tim.iii.d. ii.Peter.ii.d i.Ephe.ii. d. Math.17. c. Ihon.x.a.b. 2.Ihō.xx.g. ii.Tim.iii.d. 3.Iosue.i.b. Ihon.v c. of God, conteined in the olde and newe testament, whiche as 1 it is aboue the auctoritie of the same Churche, and onely 2 sufficient to instruct vs in all thinges concernyng saluation: so is it leste for 3 all degrees of men to read and vnderstand. For without this word 4 neither Churche, Counsaile, or decree, can 4.Ephe.v.c. Math. xv.b. 5.Mat.26.c Roma. iiii.e Ephesi.v.f. 6.Ephe.ii.a. Titus.iii.b. Galat.iii.e. Roma.vii.d Rom.iiii. a. Psalm.31.e. establish any poinct touching saluation. The second is the holy 5 Sacramentes, to witte of Baptisme and the Lordes supper, whiche Sacramentes Christe hath left vnto vs, as holy signes, & seales of Gods promises. For as by Baptisme once receiued, is signified that we (as well infauntes, as others of age and discretion) being straungers from God, by originall synne, are receiued into his family and congregation, with full assurauncе that although this roote of sin lye hid in vs, yet to the elect it shall not be imputed: so the

2 Supper

2 Supper declareth that god, as a most prouident father, doth not only fede our bodies but also spirituall nouriseth our Soules, with 4 the graces & benefites of Jesus christ (which the Scripture calleth eatyng of hys flesh, and drinking of his blood, neither must we in 5 the administration of these sacramentes, folowe mannes phantasie, but as Christ hymselfe hath ordeined, so must they be ministered, and by such as by * ordinarie vocation are thereunto called. Therefore, whosoeuer reseruetb and worshippeth the sacramentes, or contrariwise contempneth theim in tyme and place, procureth to himselfe damnation. The third marke of this Church, is Ecclesiasticall discipline, whiche standeth in admonition, and correction of faultes. The finall ende whereof is Excommunication, by the consent of the churche * determined, if the offender be obstinate. And besides this Ecclesiasticall discipline, I knowledge to belong to this church a politique * Magistrate: who ministereth to euery man iustice, defendyng the good, and punishyng the euill. To whom we muste render honour and obedience in all thynges, whiche are not 1 contrarie to the worde of God. And as 2 Moyses, Ezechias, Josias, and other godly Rulers purged the

2 i.Cor.
ii.Ihon.v.
3.Hebr.v.b
Ihon.iii.d
Math.viii.b
Luke.xvii.a
Leuit.xv.d.
Eccle xix.b
1.Corin.v.a.
Roma.x
Sapi.v.
Titus.
i.Pe.

Churche

church of God from superstition and Idolatrie, so the defence of Christes church appertaineth to the christian Magistrates, against all Idolaters and Heretikes, as papistes, Anabaptistes, with suche like limmes of Antichrist, to roote out all 3 doctrine of deuils and men, as the masse, purgatorie, *Limbus Patrũ*, praier to saintes, and for the dead, free will, distinction of meates, apparell, and daies, vowes of single life, presence at Idols seruice, mans merites, with suche like, which, drawe vs from the society of christes church, wherin standeth 4 onely remission of synnes purchased by Christes bloud, to all them that beleue, whether they be Iewes or Gẽtiles, and lead vs to vaine confidence in creatures, and trust in our own imaginations. The punishment whereof, although God oftentimes differeth in this life, yet after the generall 6 resurrection, when our soules and bodies shall arise again to immortality they shalbe 7 damned to vnquenchable fire, and then we which haue forsaken all mans wisedome, to cleaue vnto Christe, shall heare that ioyfull voyce: come 8 ye blessed of my Father, inherite the kingdome prepared for you from the beginnyng of the world, and so shall goe triumphyng with him in 9 bodie and soule, to remaine euer-

Iim.4.a.
Colos.ii.d.
Math.xiii.b
Esay.xxix.b
Heb.8.c.x.e
Actes.x.g.
i.Ihon. ii.a,
Roma.vii.c.
Gala.v.c.
Colo.ii,c,
Rom.xiiii.a
i.Tim.iiii.a.
Math.19. b.
i.Cor.vii.b.
and x,f,
ii.Cor.vi.c,
Luke.xvii.c
Roma.iii.c,
i.Cori.iii.c.
Galat.iiii.b,
4.Esai.33.d
Math.28.c.
Ihon.xx.c.
ii.Cori.v.d.
Ro.i. b.x.b,
Ephe.ii.d.
5.ii.Pet.ii,a
Iude,
Roma.xi b.
6.Act. 24,d
7.i.Cor.v.c.
Philip.iii.d.
i.Thes.iiii.d

8.ii,Thes,4
i.Ihon.i.c.
y.xxx.g.
n.v.c.
.xxv.d.

euerlastingly in glory, where we shal see god
10 face to face, and shall no more neede to in-
structe one an other, for we shall knowe him
from the higest to the lowest: to whom with
the sonne and the holy ghost, be all praise ho-
nour, and glorie, now and euer. So be it.

ii. Thes. iiii.
Ihon. v. c.
Esaie. xv. d.
ii. iCor. v. d
i. Ihon. iii. a.
Iere. xxix. f.
Hebr. viii. c.

¶ A forme of praier to God the father.
the sonne, and the holy ghost.

Almighty & euerliuing God, the
eternall father of our Lord Jesus
Christ, whiche of thy vnmeasura-
ble goodnes hath opened thy self
vnto vs, and with a loude voice hast saied of
thy sonne Jesus Christ our Lord, heare him:
O maker and preseruer of all thinges, with
thy coeternall sonne our lorde Jesus Christ,
whiche remaineth with thee, and was mani-
fested at Jerusalem, and with thy holy spirit,
which was poured vpō the Apostles: O wise
God, merciful iudge and mighty lord, which
hast saied: as truely as I liue, I will not the
death of a synner, but rather that he shoulde
conuert and amende: whiche also hast saied:
call vpon me in the day of thy trouble, and I
wil deliuer thee: haue mercy vpon vs for Je-
sus christes sake, whom thou wouldest of thy
marueilous and incomprehēsible counsaile,
should be made for vs a slain sacrifice, media-
tour,

tour, reconciler, and peace maker, to the end that thou mightest shew thy excedyng great wrathe against synne, and thy inestimable mercy towardes mankynd. Sanctifie and illuminate our hartes and soules, with thy holy spirite that we maie truely beleue in thee, call vpon thée, be thankefull vnto thee, and obedient to thy holy will. Defende, gouerne, and cherishe thy Church as thou hast promised, saiyng: this is my couenant that I haue made with them: my spirite which is in thée, and my woorde whiche I haue putte in thy mouth, shall not departe from the mouth of thy sede for euer. Preserue those kingdomes and common weales, which giue harbour to thy people, and maintaine the Ministerie of thy holy woord, and Gospell, that the kyngdom of thy sonne Iesus Christ may increase and shine throughout all the worlde.

¶ A praier to God the sonne.

O Iesus Christ, sonne of the euerliuing God, crucified for vs, and raised also from the dead & now raignyng at the right hād of the father, that thou maiest giue giftes vnto men, which hast saied, come vnto me all ye that labour and be heauy laden, and I will refreshe yu: haue mercy vpon vs, and pray for vs vnto the eternal father: sanctifie & gouerne

gouerne vs with thy holy spirit, helpe & succour vs in al our necessities, as thou hast promised, saiyng: I will not leaue you cõforteles

¶ A Praier to God the holy ghost.

God holy spirite, poured vppon the Apostles, which wast promised vs by the sonne of GOD our redemer, to kindle in vs a true knowledge and inuocation to God, as it is written, I will poure vpon you the spirite of grace and compassion: make too arise in our hartes a true feare of God, and a true faithe and knowledge of the mercie, which the eternall father of our lord Jesus Christ, hath promised vnto vs for hys sonnes sake. Be our comforter in all counsailes and daungers: Illuminate our vnderstandyng, and fill our hartes with newe affectes, and spirituall motions, and renewe vs bothe in soule and bodie, that we maye dye to synne, and liue to rightousnes, and so in true obedience may praise the father of our Lord Jesus Christe, and his soonne our redemer, and thée also our comforter euerlastingly.

¶ You maie also forme your praier to the holy ghost in this sorte.

O Holy and blessed spirite, together with the Father and the Sonne our true and euerliuyng GOD, full of maiestie and power

power, whiche with thy heauenly inspiration, quickenest the mindes of those that afore were deade in sinne, makest ioyfull the hartes of the faithful penitent, bringest into the way of truth al such as haue erred, and gone astraie, comfortest the soules of such as hunger and thirst after righteousnesse, and plenteously enrichest those with diuerse giftes, whiche aske theim in Iesus Christes name: purifie our hartes (we beseche thee) and inflame theim with the fire of thy loue: Replenishe them with thy heauenly benefites, and spirituall blessynges, that they may be made meete temples for thee: lead vs into all truth which art the onely fountaine of truthe, and mortifie in vs what soeuer procedeth not of thee. Arme vs against the crafty assaultes of subtile Sathan, against the craftie assaultes of the wicked world, and against the synfull lustes of filthie flesche, that we beyng indued with grace from aboue: by the holy inspiration, may walke forwardes in newnes of life, in holines and righteousnesse, all the daies of our life.

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